THE CHURCHMAN.

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COMMUNICATIONS.

For the Churchman.

Mr Editor,—A severe attack has been made upon some English divines, as though teaching some new thing upon the subject of justification. It is well known that if Churchmen can be made to believe a doctrine to be new, they will generally reject it as false. Therefore, by some within the Church, and by many without, primitive truths, taught by these gentlemen, are assailed as novelties—the assailants being convinced, that any thing to which an ism is attached will not make much progress with us.

Not now to defend all their opinions, for I know no Churchman who does this, nor are the gentlemen faulted, themselves agreed upon all points—but to show that the doctrine of justification censured is not new, I appeal to the venerable Hooker. This is not as though he is our guide, from whom we may not swerve, but simply that Churchmen, seeing his opinion, whom all pretend to respect, may not reject the same in others, without examination.

The doctrine laid down by Mr. Newman, who has most clearly developed the sentiments of the school now so bitterly warred against, is this:—we are justified by faith; but justification is not simply the declaring us righteous, or the imputing righteousness to us, but at the same time, our Blessed Father does what He says, He doth then, when justification is imputed to us, also impart righteousness to us—making the believer in his measure, what He accounts Him. Hooker distinguishes between the righteousness of justification and sanctification.—"Concerning the righteousness of sanctification, we deny it not to be inherent; we grant that unless we work, we have it not; only we distinguish it as a thing different from the righteousness of justification: we are righteous the one way by the faith of Abraham; the other way, except we do the works of Abraham, we are not righteous. Of the one, St. Paul: 'to him that worketh not, but believeth, faith is counted for righteousness:' of the other, St. John: 'He who doeth righteousness, is righteous.' Of the one, St. Paul doth prove by Abraham's example, that we have it of faith without works; of the other, St. James, by Abraham's example, that by works we have it, and not only of faith. St. Paul doth plainly sever these two parts of Christian righteousness, the one from the other. In the 6th to the Romans, thus he writeth: 'Being freed from sin, and made servants to God, ye have your fruit in holiness, and the end everlasting life.' 'Ye are made free from sin, and made servants unto God; this is the righteousness of justification; ye have your fruit in holiness, this is the righteousness of sanctification. By the one, we are *interested in the right of inheriting*; by the other, we are *brought to the actual possession of eternal bliss*, and so the end of both is everlasting life."—*Discourse of Justification*, § 6.

On his text, "the wicked doth compass about the righteous;" he remarks, the prophet doth here term the Jews righteous, because, not only being justified by faith, they were free from sin; but also because they had their measure of fruit in holiness. § 7.

"We have already showed that there be two kinds of Christian righteousness: the one without us, which we have by imputation; *the other in us*, which consisteth of faith, hope, and charity, and other Christian virtues: and St. James doth prove, that Abraham had not only the one, because the thing imputed unto him, was imputed unto him for righteousness, but also the other, because he offered up his son. God giveth us both the one justice [righteousness] and the other; the one by accepting us for righteous in Christ; the other, by working Christian righteousness in us. The proper and most immediate efficient cause in us of this latter, is the spirit of adoption we have received into our hearts. That whereof it consisteth, whereof it is really and formally made, are those infused virtues proper and peculiar unto saints; which the Spirit, *in the very moment that it is first given us* of God, bringeth with it: the efforts whereof are such actions as the apostle calleth fruits of works, the operations of the Spirit; the difference of the which operation, from the root whereof they spring, maketh it needful to put to kinds likewise of sanctifying righteousness, habitual and actual. Habitual, that holiness, wherewith our souls are inwardly endued, the *same instant* when first we begin to be "temples of the Holy Ghost;" actual, that holiness which afterwards beautifieth all the parts and actions of our life, the holiness for which Enoch, Job, Zachry, Elizabeth, and other saints, are in the Scriptures so highly commended. If here it be demanded, which of these we do *first* receive: I answer, that the Spirit, the virtue of the Spirit, the *habitual justice, which is engrafted, the external justice of Jesus, which is imputed*, these we *receive all at one and the same time;* whensoever we have any of these we have all; they go together; yet since no man is justified except he believe, and no man believeth except he has faith, and no man except he hath received the Spirit of Adoption, hath faith, for as much as they do necessarily infer justification, and justification doth of *necessity presuppose* them; we must needs hold that *imputed* righteousness, in dignity being the chiefest, is notwithstanding *in order the last* of all these; but actual righteousness, which is the righteousness of good works, succeedeth all, followeth after all, both in order and time. Which being attentively marked, showeth plainly how the faith of true believers cannot be separated from hope and love; how faith is a part of sanctification, and yet unto justification necessary; how faith is perfected by good works, and not works of ours without faith." * * * "The ancients use meriting for obtaining, and in that sense they of Wittemberg [Lutherans] have in their Confession: 'We teach that good works commanded of God, are necessarily to be done, and by the free kindness of God they merit their certain rewards.'" § 21.

"We say our salvation is of Christ alone. * * * We ourselves do not teach Christ alone, excluding our own faith, unto justification; Christ alone, excluding our own works, unto sanctification; Christ alone, excluding the one or the other unnecessary unto salvation. * * * By this speech [that faith alone justifieth] we never meant to exclude hope or charity, from being joined as *inseparable* mates in the man that is justified; or works from being added as necessary duties, required at the hand of every justified man: but to show that faith is the only hand which putteth on Christ unto justification; and Christ the only garment, which being so put on, covereth the shame of our defiled natures, hideth the imperfection of our works, preserveth us blameless in the sight of God, before whom otherwise the weakness of our faith were cause sufficient to make us culpable, yea, to shut us from the kingdom of heaven, when nothing that is not absolute can enter. * * * All things by Him [Christ] alone. Howbeit, not so by Him alone, as if in us, to our vocation, the hearing of the Gospel; to our justification, faith; to our sanctification, the fruits of the spirit; to our entrance into rest, perseverance in faith, in hope, in holiness, were not necessary." § 31.

Some from policy pretend to, some in all honesty think, they honor Hooker; but, if I misjudge not, the old puritan cry against him, of Popery, will be revived, if they must support this controversy. B.

For the Churchman.

BISHOP M'ILVAINE'S *OPINION*.

Mr. Editor,—I have just read that portion of the address of Bishop M'Ilvaine to his Convention which relates to the ordination of Mr. Carey. It is surely a most extraordinary production; and, unless I am wholly in error, at war no less with the established law and usage of the Church than with common sense. To pass by many strange things in it, worthy of comment; there is one especially, to which I ask to invite the attention of your readers. It is that part in which the bishop expresses his views in relation to what he styles "*the protest*" of Drs. Smith and Anthon. He says—"The propriety of the solemn protest made by the two clergymen who opposed the ordination, cannot be affected by any thing that may yet be stated—let it be well observed, that when they made their protest before the public congregation, they were exercising a right which belonged to them, not as presbyters of the Diocese of New York, but as members of the Church in general. The right of protest on such occasions is not diocesan, but universal—this is the sacred right given by our Church to every one of her members, at every ordination, in any diocese." There is much more to the same effect; but enough is here quoted to show plainly the bishop's general view on the subject of protest in the case of ordinations. He calls it a "sacred right," given by the Church to all her members. But where, when, or how given? It would have been well if he had made a marginal reference to his authority on so important a point. It seems to me a bishop should be extremely careful in giving his *official* public opinion on so grave a topic. Equally careful should a Convention be in formally endorsing such opinion. Here an entire Convention, bishop, clergy, and laity, have legislated (for it amounts, in effect, to legislation) on the subject of protests in the case of ordinations. They have ruled that, to protest as did Drs. Smith and Anthon (for they refer to this case as a sort of precedent and authority, and give to it their express and decided approbation) is a "sacred right" which the Church has given to all her members. Can they show where this right is found, on what it is based? Do they know to what consequence it must (if carried out) inevitably lead? Have they reflected what principles it implies? Let us take up these points in their order. And, first, I would premise that the Bishop of Ohio obviously uses the word "protest" in its popular and ordinary sense. For, in allusion to Drs. Smith and Anthon, he remarks—"A private protest and a public one are very different things. A protest in a vestry room cannot supersede the right of protest before the assembled Church, amidst the solemnities of the House of God." The object of this is not to state merely, by way of information, to the officiating bishop certain objections to the candidate; but to declare individual dissent, to oppose, to condemn the ordination, in a word, to protest. This is indisputably the meaning of the Bishop of Ohio, evident not only from his own explanations, but from his reference to the case of Drs. Smith and Anthon. Theirs was, beyond question, purely and solely a protest. They *both* protested; and if the object had been merely to state to the bishop a fact or give him certain information, *one* would have been sufficient. But, looking upon it in the strict light of a protest, they *each* felt bound to make the same declaration. They both left the church, thus further showing that what they had done was to be regarded and had been intended as a protest—a public *disapproval* of the ordination about to be performed. And so, in principle, might (and in their view, *ought*) all others present who entertained the same views with them, or indeed who, on even totally opposite grounds were adverse to the ordination, have protested and left the Church. This is the sacred right for which the Bishop of Ohio contends, and of which his Convention approve. If they find authority for it any where, it must be in the office for "the ordering of deacons," (same for priests,) where the officiating bishop says—"*Brethren, if there be any of you who knoweth any impediment or notable crime in any of these persons presented to be ordered Deacons, for the which he ought not to be admitted to that office, let him come forth in the name of God, and show what the crime or impediment is.*" Now I confidently submit, that no protest is here contemplated, or, in the remotest manner, hinted at. Who "*knoweth*," not who thinketh, believeth, or judgeth—who knoweth as a *witness* or accuser, not thinketh as a *protester* or judge—let such an one come forth and give—what? his individual sentence or protest? No; but his information—let him affirm and testify to *facts*, and the bishop will judge and decide. Such is the purport of this call—for the rubric following it implies some action consequent upon the call; it directs that the bishop cease from ordering, and inquire and *determine* whether the impediment or crime is a sufficient bar or not. A protest, on the contrary, supposes no resulting action, unless it be the protesters leaving the Church. The very nature of a protest is to clear an individual, making it, from all responsibility or participation whatever in the matter, and further, to proclaim his entire dissent and disapproval. So was it in the case referred to. Drs. Smith and Anthon did not think of stopping the ordination. They knew that the bishop had taken his final and irreversible decision. They communicated no new information. We say, then, without the fear of contradiction, that no such "sacred right" of protest is found in the Ordinal—nothing that can be tortured into it. It is as *Witnesses* or Accusers, and not as *Protesters* that they are called on to come forth, and make known to the bishop their objections, and when he has decided upon them, (as Bishop Onderdonk did,) even though it be at once and on the spot, they as obedient presbyters are bound to acquiesce—whether they entirely concur or not. *They* are not the judges, but the *bishop*. His decision may be erroneous—what then, provided only it is legal?—the error may be conscientious and in the judgment. Shall every presbyter and layman have the right to publicly protest against the judgment and constitutional decision of his bishop, because, forsooth, it does not agree with his? Let it be remarked, the Bishop of Ohio does not confine his opinion to the particular case in New York—but makes it general—speaks of a universal right given by the Church to all her members. Nor does he confine himself to the peculiar features of that case—but claims this right of protest for "whatever may *seem* an impediment for the which a candidate ought not to be received."

But, to what consequences would such a theory lead, if practised? If Drs. Smith and Anthon had *each* an individual right to protest, others also, all others who chose had the same right. And should the bishop cease, as the rubric directs, for that time from ordaining, they may repeat their protests—where would such a strife terminate? who should determine between these two antagonist and equal forces? Well might the poor candidate exclaim:

πῆ ποτέ μοχθων
χρὴ τερματα τωνδ' 'επιτεῖλαι.

When the protesters were all satisfied and silenced, he might be ordained; but so long as a single voice was raised in opposition, it would be proper for the bishop to pause, inquire, and endeavor to give a satisfactory explanation. Then he might be ordained; nor even then, unless every protester were satisfied, could he be ordained, except under the annoying and painful occurrence of a solemn protest!—a sacred right! Again, what shall govern or limit the exercise of this right? I may go into the Diocese of Ohio, and in the case of almost every candidate find, or think I find, what "*seemeth*" an impediment, and encumber every ordination with a "solemn protest." I could find it in my heart to protest against every candidate who did not believe in the fundamental article of "The Holy Catholic Church," which being divine in the *fact* of its origin, implies necessarily the *Apostolic Succession* I solemnly think that none such should be ordained. I might meet with many such candidates, perhaps in Ohio; would the bishop there justify me in the exercise of the "sacred right" of protest, which, he says, the Church has given to all her members? Why not? Who is to be the judge of the propriety of my protest? Not surely *he* to whose acts I do protest. That cannot be. It is not consistent with the nature of protests; for, in that case, they would always be set aside or declared disorderly. No. I might make my protest, and a hundred others might, each for himself, do the same, (there were *two* in New York,) and he would be bound to submit to it. Is this the system—are these the beautiful and orderly consequences? Let the Diocese of Ohio give it a fair trial, and they will see.

Further—did they not see that all this leads to ultra Congregationalism—constituting the people, every body, any body, from all the dioceses, *judges*, in each one, of the fitness of its candidates. Monstrous doctrine! The power of ordination possessed by the bishop has indeed become merely functional and nominal, if the judgment and *opinion* of all present (to say nothing of those absent) is first to be taken into consideration for fear of the awful protest. Better take a vote at once, beforehand. And *it* must be *unanimous*. Was ever such folly heard of? I say the *opinion* of all must be consulted; for what is a protest? Webster tells us it is "a solemn declaration of *opinion* commonly against some act," &c.

I can now, while I write, scarcely think it credible, Mr. Editor, that any bishop and his Convention, in the Church in America, should have unanimously committed such an egregious error—and agreed upon and promulgated to the world for truth, what is so utterly without a shadow of fact or reason to support it. I do not mean to be disrespectful when I say, that, to me, it appears that the Diocese of Ohio, following their bishop's opinion, have placed themselves in a position, which every sound Churchman must regard as disorganizing, and subversive of every principle of Church authority and discipline. I am respectfully yours, &c.

W. L.

P. S. In the Primitive Church, this doctrine of the "sacred right" of protest would have come clearly under the 64th canon of the "code of the Universal Church:" "If any one *teach*, that the House of God, and the assemblies held therein, are to be despised, let him be *anathema*."

Now the protest, and the act that follows it, turning the back upon the Lord's table, the bishop, priests, and whole congregation—what is this but despising, nay, openly expressing contempt for the House and assembly of God?

Again; the 117th canon enacts, "That the multitude be not permitted to abuse them, who are to be ordained to the priesthood"—'ιερατεῖον. The right of protest, as held and taught by Bishop M'Ilvaine and his Convention, necessarily places the *multitude* in the character and position of JUDGES of the fitness of candidates.

For the Churchman.

"Truth crushed to earth will rise again,
The eternal years of God are here;
But error, wounded, writhes in pain,
And dies amid her worshippers."

This beautiful idea of the poet, Mr. Editor, has been most successfully tested at our late Convention. Never, perhaps, in the history of the Church in this diocese, has falsehood been advocated with a more reckless determination, than in the repeated and continual attacks within the last few months levelled against the principles held by Churchmen. Assertions based upon falsehood have been assumed as truths, and have formed the foundation of attacks against the character, and honesty, and purity of intention of men, who before were, at any rate, thought worthy of being treated with common decency, so virulent in their nature, that their parallel can scarcely be found even in the annals of political licentiousness. The secular press, with rare though honorable exceptions, rushed headlong into the controversy; and while they exhibited an ignorance of the principles of the Protestant Episcopal Church, which must have excited the contempt of every intelligent Churchman, endeavored, by a combination of falsehood and sophistry, to poison the minds of the laity of this diocese, and array their prejudices against their bishop and clergy. I may be wrong in speaking thus generally of the secular press, for, although there were many whose course contributed in a greater or less degree to this result, there was but one which seemed to have this object ever in view, and to press forward to its attainment with a coarseness and impotent ferocity, peculiar to that press alone.

And how, Mr. Editor, was this unholy end sought to be attained? "Romanism" was the watchword, the talisman which was to work such wonders. There was a new movement in the Church, and unless that movement were checked at once, the whole Church, bishops, priests, and laity, would soon be caught in the embrace and folded to the bosom of the mother of abominations. They stood like timid sentinels upon the battlements, finding a new cause of danger in the passing of every idle wind, and sending out their false alarms. Popery, Purgatory, Transubstantiation, *et id omne genus*, words of fearful import, were passed from mouth to mouth, and time and again repeated. These were the enemies that were forcing their way into the Christian camp, followed, like Eastern conquerors, with a mighty train of superstitions and idolatries.

Notwithstanding the alarm was so often given, and the enemy were proclaimed to be at our gates, yea, within our very walls, sober-minded men could never see them. The watchwords were raised, but the enemy was not visible; and we now challenge any man to point out the place where the Romish system of Popery, with temporal as well as spiritual power wreathed around the brows of a single bishop, high in authority over all others, is advocated or even hinted at; where the Romish doctrine of Transubstantiation, or the change of the elements of bread and wine into the natural body and the natural blood of our Saviour is asserted; where the Romish doctrine of Purgatory, with its storehouse full of surplus good works, at the disposal of the Pope or any other man, by the application of which the souls of those who have died in sin can be relieved from suffering that otherwise it would have been their lot to endure, is alleged; or where any other enormities charged upon Churchmen, are taught. Let him lay his finger upon the place and say, *here* is the Romish corruption you are adopting, if he can. Until that is done, Episcopalians of the nineteenth century cannot be led away by clap-trap words.

And so our late Convention has fully shown. The resolutions whose effect, whether intended or not, would have been to cast an oblique censure upon the bishop, for the course pursued by him at the late ordination of Mr. Carey, were most effectually and decidedly disposed of by that body. As a body, they had *no doubt* as to its propriety, and therefore they refused to refer, adopt, or in any wise to act upon, those resolutions, lest by so doing they should sanction even to the smallest extent, the belief that such a doubt existed; and I for one, Mr. Editor, was highly gratified that the moderate character of the *resolutions* did not so throw the Convention off their guard, as to let the effect of the *preamble*, if passed, escape their observation. The motion for reference, as well as the resolutions themselves, was defeated by triumphant majorities of both orders, notwithstanding all the power that was brought to bear in their favor both within and *without* the Convention.

In looking at the result thus obtained, we see a splendid triumph of TRUTH, over error and misrepresentation. All the efforts which had been made for days and weeks beforehand, to browbeat the clergy and estrange from them the confidence and affections of the laity—as if they were placed in attitudes antagonistic to each other, instead of being co-workers in one great common cause—were unavailing. They came to the Convention, not to bow to the force of popular prejudices, nor to be frightened from their course by wicked appeals to popular passion, they came to discharge a high duty, to fulfil a solemn obligation which they owed to the Church, and to be governed in the performance of this, by the convictions of their own judgments and their own hearts. The "opposition" were allowed to express their opinions with great freedom, and at great length, and it is due to them to say, that in the discussion on the resolutions, they did it with a dignity and courtesy worthy the high, social and public stations they occupy in life.

It is but fair to presume that the subject, in such hands as those of Judge Oakley and John Duer, Esq., was thoroughly exhausted, and every point urged which could strengthen their position. When the vote was taken, the result showed how utterly weak must have been that cause, which, in its nature of a popular character, urged for weeks and months beforehand by the popular press, and advocated at the Convention with signal ability, was destined to meet with a total defeat by a vote of five to one among the clergy, and, taking the first vote for our guide, of three to two among the laity.

Much has been said about the propriety of Bishop Onderdonk's rejecting the protest offered by Mr. Duer at the close of the Convention. Had I not already trespassed so far upon your time and patience, I would offer a few remarks showing that it was not only *proper*, but the only course that was left for him to pursue. At present, however, I feel it would be tasking your generosity too much, to enter upon the consideration of a subject which would necessarily extend this communication far beyond the present limits.

VERITAS.

For the Churchman.

Mr. Editor,—It is no doubt gratifying to your readers to learn of the prosperous condition of our City Mission churches, and especially so of the Mission Church of the Holy Evangelists, as not long since it was advertised for sale, and about to be relinquished as a bad location. It is now completely renovated and in a prosperous condition; the congregation may be said to be large; the lower part of the church is well filled every Sunday, and the number of communicants unusually large. The Sunday school is well attended, and at their regular monthly examination by the minister in the catechism and other studies, they exhibit a degree of information highly commendable, and reflect much credit on their teachers and superintendents. The ladies of the congregation meet weekly to make up garments for the poor, and from the proceeds of their industry they have contributed nearly five hundred dollars towards painting, cleaning, and otherwise improving the church. It now presents an appearance quite inviting. The interior has been thoroughly cleaned and painted, and the old ill-looking pulpit and desk, with their dingy trappings, and the inconvenient vestry-room, have been removed. In their place is a spacious chancel, a font, altar, desk and pulpit, exceedingly chaste—neatly, conveniently and appropriately arranged. The baptismal font is of white marble, and was presented by one of the congregation; it is placed outside of the chancel rails. The altar is built in the center of the chancel, and not attached to either the desk or wall, but stands out prominently in front of the congregation; it is painted white, with a beautiful white marble slab on the top. The pulpit and desk are china-glazed, in imitation of white marble, with a gloria in front of the pulpit, with the letters I. H. S. On the wall at each side of the pulpit there is a black tablet having on the commandments in letters of gold. In short, the church now presents a very attractive appearance, and no doubt the worthy and laborious missionary must be very much encouraged in his arduous duties by the very great success by which they are crowned.

W. H.

For the Churchman.

Dear Mr. Editor,—In conversation a few days since with several of our brethren of the clergy upon recent events of the Church, and the unhappy ignorance of catholic evangelical principles manifested by persons of great intelligence in other respects, and the highest moral worth, we arrived at the painful conviction that those "whose lips should keep knowledge," are mainly in fault. For years past the duty of catechising has not received the attention its paramount importance demands. Preaching, in the form of pulpit oratory, has been encouraged, in contradistinction to preaching in the less ostentatious, but far more efficient method, by familiar expositions of Scripture, and the illustration of the origin, design, and authority of the Church, in a plain but systematic way. But it is not my intention to dwell on this subject *now*. I wish only to offer to you for insertion in the Churchman, two extracts from authors of a very different character, and of different periods, which the above mentioned conversation brought to my mind. I think their force, and pertinency to the present state of things in the Church, cannot fail to be appreciated.

J. M. W.

Extract from a Charge by Sumner, Bishop of Chester.

There is, however, a duty which the minister can neither delegate nor dispense with, the importance of which can scarcely be overrated. I allude to what is termed catechetical, i. e., personal or oral teaching. I need not depreciate the preacher to exalt the catechist; but I am sure that the most diligent catechist will prove the most successful preacher; will build up a greater number in our holy faith, will experience most of that joy which the apostle coveted, the joy of seeing his "children walking in the truth." Without this there is no aptness, no attention, no intelligence to receive the doctrines, or the warnings, or the encouragements which the sermon may convey. Or otherwise, even if the mind is attracted or awakened, that is not a wholesome religion which is produced mainly through excitement, and depends upon stimulants for its continuance. Feeling is too likely to be substituted for knowledge; and we find by daily observation, that in this manner men become "hearers, not doers of the word." The truths of the Gospel were first communicated through catechetical instruction: so important was the duty reckoned, that those who conducted it were an established order in the Church. It is quite as necessary now. Our Church prescribes it The Romanists practise it with all ranks, diligently and assiduously: it is one of the chief means by which they retain the hold over their people which we find it so difficult to procure. There is no stronger weapon remaining in our hands by which we may guard against their corruptions, and "drive away all other erroneous doctrines contrary to God's word."

Extract from a Sermon by Dr. South.

3. The third and last sort of persons concerned in the great charge of instructing youth, are the clergy. For as parents deliver their children to the schoolmaster, so the schoolmaster delivers them to the minister. And for my own part, I never thought a pulpit, a cushion, and an hourglass, such necessary means of salvation, but that much of the time and labor which is spent about them might be much more profitably bestowed in catechising youth from the desk; preaching being a kind of spiritual diet, upon which people are always feeding, but never full; and many poor souls, God knows, too, too like Pharaoh's lean kine, much the leaner for their full feed.

And how, for God's sake, should it be otherwise? For to preach to people without principles, is to build where there is no foundation, or rather where there is not so much as ground to build upon. But people are not to be harangued, but catechised into principles; and this is not the proper work of the pulpit, any more than threshing can pass for sowing. Young minds are to be leisurely formed and fashioned with the first plain, simple, and substantial rudiments of religion. And to expect that this should be done by preaching, or force of lungs, is just as if a smith, or artist who works in metal, should think to frame and shape out his work only with his bellows.

It is want of catechising which has been the true cause of those numerous sects, schisms, and wild opinions, which have so disturbed the peace, and bid fair to destroy the religion of the nation. For the consciences of men have been filled with wind and noise, empty notions and pulpit-tattle. So that amongst the most seraphical illuminati, and the highest Puritan perfectionists, you shall find people of fifty, threescore, or fourscore years old, not able to give that account of their faith, which you might have had heretofore from a boy of nine or ten. Thus far had the pulpit, by accident, disordered the Church, and the desk must restore it. For you know the main business of the pulpit in the late times (which we are not thoroughly recovered from yet, and perhaps never shall) was to please and pamper a proud, senseless humor, or rather a kind of spiritual itch, which had then seized the greatest part of the nation, and worked chiefly about their ears; and none were so overrun with it, as the holy sisterhood, the daughters of Sion, and the matrons of the new Jerusalem, (as they called themselves.) These brought with them ignorance and itching ears in abundance; and Holderforth equalled them in one, and gratified them in the other. So that whatsoever the doctrine was, the application still ran on the surest side; for to give those doctrine and usemen, those pulpit-engineers, their due, they understood how to plant their batteries and to make their attacks perfectly well; and knew that by pleasing the wife, they should not fail to preach the husband in their pocket. And, therefore, to prevent the success of such pious frauds for the future, let children be well-principled, and, in order to that, let them be carefully catechised.

To the Editor of the Churchman.

Rev. and Dear Sir,—The office of a bishop in the Church of God is of so high and sacred a nature, that under ordinary circumstances, it should save the individual invested therewith from censure of his official conduct in a public journal, even when that conduct is of very questionable propriety. Forbearance is demanded by various considerations, and the provocation must be great to warrant animadversion. But the official proceedings of a bishop, may involve such a stretch of his legitimate authority beyond its canonical, its reasonable, and its scriptural limits, and such a perversion of the influence of his elevated station for the promotion of an unworthy purpose; and his sayings, and doings, and insinuations may be so manifestly unjust and oppressive towards individuals, and of such injurious tendency to the Church at large, that to forbear to notice and reprehend them, would be faulty instead of commendable. And such appears to me to be the view which every sound and sober-minded Churchman will take of the proceeding of the Bishop of Ohio, in his recent address to the Convention of that diocese, in relation to the ordination of a deacon by a brother bishop, and in another and independent diocese. The act is as indefensible as it is unprecedented. There was nothing in the case, even had it been such as the Bishop of Ohio labors to represent it, that called for any notice on his part, or on the part of any other bishop. It was a case in which the bishop and diocese of New York were alone concerned; for they alone had jurisdiction, and authority to act in the premises. It was no more the business of the Bishop of Ohio, than would have been the ordination of a deacon or presbyter, under similar circumstances, by the Bishop of London, or of Calcutta. And it is not going too far, to characterize the act as intermeddling and officious.

But the manner of noticing it, is still more objectionable. Instead of noticing it, as the Church had a right to expect in one of her bishops, if he noticed it at all, and as the true spirit of his office, and his solemn consecration vows obliged him—in a way to allay as much as possible the extraordinary and unholy excitement to which the ordination in question had, chiefly through the instrumentality of a licentious secular press, given rise; instead of throwing oil on the troubled waters, and endeavoring "to maintain and set forward as much as should lie in him, quietness, love and peace, among all men;" the Bishop of Ohio lends the influence of his name and station to increase the unhallowed clamor of the factious within the Church, and assailants of all classes without, steps forward a volunteer combatant in the arena of party strife—becomes "an accuser of his brethren" on the strangest of all conceivable grounds, that of "*conditional*" and *probable* misdemeanor; and in the face of proof positive, to every candid and ingenuous mind, that his fears were groundless, and his anticipated inferences "lame and impotent conclusions," in his arrogant assumption of authority, proceeds to condemn a young brother in the ministry as a heretic, for a supposed "state of mind," (not involving the denial of any essential article of the faith,) and arraigns a brother bishop before the public, for an act done in foro conscientiæ; and that, too, in advance of any official explanation on the part of the bishop assailed, which from the near approach of the meeting of the Convention of the diocese of that bishop, he might reasonably have expected would be soon forthcoming, and for which it was his duty—a duty dictated by propriety, courtesy, charity, and justice—to have waited before he spoke, and especially before he spoke in virtual condemnation.

What then is the estimate which every sober-minded Churchman must form of the course of the Bishop of Ohio? Is it in any way, and in any just principles, defensible? Was it called for by the exigencies of the case? On the contrary, was it not a gratuitous and mischievous, I had almost said malicious, meddling with a matter in which he had no right to interfere? He expresses great alarm for the purity and integrity of the faith of the Church, and on this appears to base his interference. However sincere that alarm, there was another way to have expressed it—a way obviously dictated by Christian charity and courtesy—and that was private remonstrance with the bishop whose act he thought threatened the integrity of the faith. In this, even if he labored under a misapprehension, he would have been justifiable; and doubtless would have been responded to by the bishop in question with his wonted courtesy and frankness. And what was then to hinder this? Not distance—for if the present writer does not mistake, the Bishop of Ohio was in the city of New York at the very time the ordination in question took place; and if not, there was a ready way of communication open by letter. Why then did he not avail himself of this obvious medium, and personally or in writing, express his fears, and offer his brotherly remonstrance to the Bishop of New York? Why wait until long after the act was consummated, and then parade his fears and his apprehensions, not in the way of affectionate remonstrance, but of virtual condemnation? Was it (the supposition is reluctantly indulged, notwithstanding the strong indication thereof in the face of the transaction,) was it intended to influence the action of the approaching Convention of New York *adverse* to its bishop? If so, the object has been happily and triumphantly defeated. Or was it, to curry favor with the factious within our borders and the ranks of dissent without, in order to facilitate the begging expedition on which he was about to set out, to extricate Kenyon College from its load of debt, into which it has been plunged (as the present writer is informed) as much as in any other way, by the imprudence and mismanagement of the agent, whom he claimed and obtained from a subservient Convention the right to appoint and control. The Bishop of Ohio has opened the way for these suppositions, and he must not complain, in having the same measure which he has meted to others, measured out in full to himself. And in the absence of any other motives than those which he attempts to assign for his unwarrantable procedure in his Address to his Convention, it is open to the strongest suspicions of an influence which he dares not avow.

And admitting, for the sake of argument, the right of one bishop to arraign another for his official acts, before a tribunal which the canons of the Church do in no wise recognise, on ex parte testimony, and in advance of any explanation on the part of the accused; what peculiar claim has the Bishop of Ohio to sit in judgment on any one of his brethren on the Episcopal bench? Has he been careful above all others in his admission of candidates to holy orders? Has he acted with peculiar and exemplary deliberation in all cases of the kind? Has he taken especial pains to ascertain the fitness of individuals to "exercise the ministry to the honor of God and the edifying of the Church—their knowledge of the distinctive principles of the communion into which they sought admission as ministers, especially in the case of those who have come over from other denominations—indeed, anything of consequence beside "their state of mind," and their professed "conversion" and "religious experience?" Has he been eminently and particularly regardful of canonical enactments and regulations? Has he always and in all cases "diligently exercised such discipline as by the authority of God's word and the order of this Church has been committed to him?"

A PRESBYTER OF PENNSYLVANIA.

For the Churchman.

SOMETHING NEW.

Mr. Editor,—I see placarded in the streets of Brooklyn, the following:—

"LADIES' FESTIVAL in aid of *and at* EMMANUEL CHURCH, Sydney Place, between State and Jerolemon street, Brooklyn, Thursday Evening, October 26, 1843.

"*Tea* and *Coffee* from 6 o'clock. Refreshments furnished gratuitously from the *tea tables only*. Sacred music in the course of the evening. Gentlemen's tickets 50 cents—Ladies' tickets 25 cents—to be had at Mr. Wilson's bookstore, and Mr. Blagrove's *drug store*, and at the door,"—of course the *church* door.

It might be asked, *What kind of refreshments were afforded beside tea and coffee?*

To be serious, Mr. Editor, has it come to this, that the Church must be thus degraded to the level of the *worst kind* of dissent, by adopting *such* expedients to raise a maintenance for its ministry? Shame on such of its members, as will not, from a *sense of duty*, in a quiet and Christian way, contribute "of their abundance" to maintain the services of the house of God. How little can *they* value the dignity of the priest's office, who countenance such ridiculous and worldly measures to support their minister! Q.

To the Editor of the Churchman.

DR. PUSEY ANSWERED.

The responsibility of an editor hardly reaches to every sentiment and expression which may be found in his columns; and it is from this consideration that we may, without laying ourselves open to the charge of assurance, claim the favor of a brief reply to matters of an unusual moment or of a personal character in the same columns that gave them birth. Even this would not now be asked, if "A LAYMAN" in his review of "Dr. Pusey Answered," had confined himself to the duties of the critical petit maitre, whose office he seems to have appropriated, and been contented with the pleasant creations of his wit; but having preferred the grave charge of misrepresentation and calumny against the author, and specified wherein those matters consisted, the issue hinges upon matters of fact as well as of pure deduction; and if in reply our remarks are kept within such limits, as the issue itself has set, there seems to be no impropriety in their appearance in the Churchman, as well to disabuse the unwary, as to expose the real character of a doctrine, not very fair nor very distinct, under the guise of "A Layman's" pleasantry. We will study brevity, Mr. Editor, for the benefit of all parties.

Of the four topics, which the review touched on, the first may pass without notice, as a pretty successful attempt at caricature. The second, to wit, the proof of Dr. Pusey's teaching a propitiatory sacrifice in the Eucharist as essentially as the Tridentine decrees teach it in the Mass, is sought to be evaded under the vulgar cry of *real presence*, and the claim, that such is the doctrine of the Thirty-nine Articles and the Prayer-book. But when by real presence the Romanist understands transubstantiation and the Lutheran consubstantiation, and the Calvinist no change at all, but merely a consecrated use of the elements —and when the last two contend vehemently against the Tridentine notion of sacrifice, we are not ready to use our credulity because of the obscurity of real presence, and allow that term to be a cloak for any doctrine which men may entertain respecting the Eucharist. If the Articles and Communion Service teach the real presence, in which of the three senses does "A Layman" receive the doctrine? If they teach the missal sacrifice, what interpretation does he put on Article XXXI.?

The third topic continues the plea of justification, wherein also the authority claimed by Dr. Pusey in support of his opinion, that our Lord's Passion commenced in the Eucharist—that that scenical action caused the same suffering as the nails and the cross—is summarily dismissed. The charge against Dr. Pusey was of a twofold nature; first, that his notes 53, 54, and 55, conveyed an erroneous impression under a false deduction; and secondly, that the premises themselves were faulty.

Thus he would seem to argue, that inasmuch as certain prophecies are interpreted by certain fathers of the crucifixion, and by certain other fathers of the Eucharist, therefore the Passion includes the Lord's Supper. It was the object of the "Answer" to give the passages at a convenient length, and show, that not one of the fathers cited did interpret those prophecies as having their fulfilment, or entering on their fulfilment in the Eucharist; and also to show, that in the opinion of those same fathers the Eucharist formed no part of the passion of Christ. In addition to this evidence we will here add, that those prophecies, (Gen. 49: 11, 12; and Isaiah 63: 1,) are likewise interpreted exclusively of the crucifixion by Barnabas, Clement, Hippolitus, Pamphilus, Novatian, Victorinus, Lactantius, Athanasius, Chrysostom, Cyril, Gregory Nazianzen, and Basil. "A Layman" corrects the translation of the extract from Cyprian; many will be of the opinion, that his taste did not improve the English, and all may observe, that he did not change the scope of the argument. In a similar effort of critical skill on Tertullian he met with the same success. The text of probably the plodding and inaccurate Rhenanus misled his judgment, and prepossession did the rest. As he explains Tertullian, the passage would carry the following contradictory propositions, "coming *to* the passion *after having suffered* in the flesh, wherewith He was clothed," instead of "coming *from* the passion." *Ab passione* or *ad passione* (the final *m* superscript) shows even to an unpractised eye the source of the mistake. One other charge, that of "mistranslating a word of Basil," to expose the frailties of Gregory of Nyssa. First, then, the charge is unfounded; and secondly, the epithet is but one of a number, with which Basil the Great lashes the simple foibles of his brother Gregory. Ecclesiastical History would have saved "A Layman" the awkwardness of a self-refutation. Tradition is a two-edged sword without haft or scabbard: it may be handled "twixt thumb and finger" to deal ineffectual strokes, but if seized in hot blood it gashes him who gives, and him who takes, to about equal length and depth.

Against the last topic, the only complaint was its brevity; its subject now seemed to be nothing very startling in doctrine, nor very exceptionable in sentiment. Well, if heresy cannot be expressed in a "duodecimo page," we suppose the Arian Creed may be allowed to pass in consideration of its brevity. Nay, if heresy requires so much space for its expression, why not truth also? And wherein, then, consists the value of the Apostles' Creed?

"A temporary fit of disgust" was the motive power of "A Layman's" review; and, as he heals his distempers by expurgation, we conjecture he is of the Allopathic school of medicine. If he has thus restored his bile to a healthy secretion, and as we do not stand in immediate need of such active medicaments, we would decline the elegant selection of personal epithet he seems so richly furnished with, and so heartily inclined to scatter in his own path for his own edification. "A GRADUATE."

THE CHURCHMAN.

SATURDAY, OCTOBER 28, 1843.

THE SIEGE OF LICHFIELD: *A Tale Illustrative of the Great Rebellion. By* Rev. W. GRESLEY, M. A. New York: James A. Sparks, 109 Nassau-street. 1843.

There is a vast deal of English literature that finds its way into our country; but as the supply is according to the demand, it has happened, owing to the numerical inferiority of our Church, that a comparatively small portion of our imported literature is congenial to our principles as Churchmen. Our market has been well stocked with American editions of the works of English Dissenters and Low Churchmen, but American editions of the works of sound English Divines are, with rare exceptions, a thing unknown. The commentaries of Henry, Scott, and Clarke, the polemical works of Baxter and Owen, the lighter treatises of Dick and Philip, and such novels as "No Fiction," have made good investments for American publishers and booksellers; while the commentaries of Patrick and Lowth and Hammond, the antagonistic productions of Stillingfleet and Claggett and Sherlock, and the more practical and devotional works, such as Nelson's and Stanhope's and John Scott's and Kettlewell's—which in the best days of England's Church have formed the devotional habits of her children—have presented no temptations to American publishers, and our people have been unable to procure them except in English editions, and at exorbitant prices. Neale's History of the Puritans may be had of a thousand American booksellers who probably never heard of Heylin's History of the Presbyterians, or Walker's Sufferings of the Clergy. Go into the library of one of our Church clergymen, and out of a hundred volumes of English divines—excluding those of the present century—you will probably not find one that has been printed in America. The theology of the Church of England, we mean the sound and genuine portion of the Church, is even yet a sealed book to the American people; while almost the whole influence of British theological literature has been brought to bear in favor of Presbyterians, Baptists, Congregationalists, and Methodists, who have been in a manner begotten of its seed, and have grown up under its shade.

Now, however, that our Church has so far increased in numbers as to create a demand—as yet a comparatively very small demand—for that portion of British literature which is congenial to our principles and in accordance with historical truth, a note of alarm is suddenly raised about the danger of British influence, and dark hints are thrown out, of the necessity of protection to American institutions, by a sort of discriminative tariff, we suppose, which shall amount in some cases to a prohibition of English books. Men who have drunk to inebriation, if not at the original fountains, yet at some of their manifold streams, from English authors who have advocated schism in the Church and anarchy in the state, are seized with most uncomfortable qualms of conscience, at the thought of bringing before the American public, books which inculcate sentiments of unity in the Church and good order in the state. The affectation of patriotism is too flimsy a disguise to conceal the real object of these alarmists; every body must see, that what they desire is not the protection of American institutions, but the protection of sectarian literature. Their object would be more honestly avowed by proposing at once an Inquisition, to be placed under the direction of the American Protestant Association.

We have been led to these reflections by the perusal of the unfair and ungenerous strictures which have appeared in some Presbyterian papers on "The Siege of Lichfield." The whole aim and tendency of this work is to inculcate love to the Church and loyalty to the state; how is it possible, we ask, that such sentiments can be hostile to our free institutions? Is loyalty less a virtue in republican America than in monarchical England? Or do these critics really suppose that the genius of free institutions consists in a spirit of rebellion and licentiousness, that they thus feel bound by their patriotism to condemn a book of a spirit and tendency diametrically opposite?

It is true that "The Siege of Lichfield," being an English work and designed for English readers, assumes attachment to monarchy to be, as in England it truly is, the legitimate expression of loyalty; but they who suppose that American Churchmen will be led by the perusal of the book to seek a like expression for the same sentiment, not only do great injustice to our hearts and heads, but imagine what seems to us an impossibility. In this country, there is no such thing as monarchy; the very desire of it would be of the nature of sedition and rebellion, from which it is a Churchman's constant prayer to be delivered; his loyalty *cannot* show itself otherwise than by an honest, hearty and thankful conformity to republican institutions.

If the book were designed on purpose to inculcate monarchy as such, in opposition to the lawful forms of government in other countries, and in particular to stigmatize the government of our own country, the case would be widely different, and we would be the first to condemn the book. But such is not its design, and the few quotations which have been made from it with a view to create this impression, have been unfairly given. The book is written throughout on the assumption that the Church is necessary to the state; necessary to secure the faithful administration of its functions and faithful obedience to its laws; an axiom which we hold to be as true in this country as in England; and whoever denies it, must confess that infidelity is the best patriotism.

"The siege of Lichfield" does no injustice to the Puritans, and falls short of the truth in depicting the sufferings of the Church clergy after the termination of the civil war. We give an extract from the chapter entitled "The Sequestration."

Mr. Morley, as it may be supposed, was not suffered to remain long in peaceable possession of his living. Some illiterate fanatics amongst his congregation complained to the committee of his style of preaching, upon which the committee appointed the godly and painful Mr. Langley as his lecturer, who immediately made the pulpit a vehicle for denouncing Episcopacy, and crying down the Church as Popish and anti-Christian. Mr. Morley could have endured any personal suffering or insult, but could ill brook the intrusion of this false shepherd into his fold. Prudence might have dictated submission; but Mr. Morley was of too zealous a temperament to submit silently to what he considered a blasphemous profanation; and, though he could not prevent him from occupying the pulpit, yet he positively refused to allow one who had not received Episcopal ordination to minister in the holy communion. His resistance to Mr. Langley was the cause of a fresh appeal to the commissioners; for that godly man, having obtained possession of the pulpit, aspired to the living also. Accordingly, a number of charges were raked up against the worthy pastor, and set forth under the following heads:—

"I. That he, Cyril Morley, was guilty of bowing at the name of Jesus, and standing up at the *Gloria Patri*; that he had refused to administer the sacrament except at the rails of the communion table, and was accustomed to pray when entering the desk or pulpit; together with divers other popish and superstitious observances.

"II. That he had greatly impeded the ministry of that godly and painful minister, Mr. William Langley, and had declared that praying was better than preaching.

"III. Also, that he was in the habit of preaching vain and unprofitable doctrine; as, namely, the doctrine of universal salvation, or that each man may be saved if he will; also the possibility of falling from a state of grace, and that regeneration doth take place at baptism, according to the form contained in the book of Common Prayer; and that he had reproved the congregation for putting their hats on in the church; and that on Christmas day he had declared it to be a holy festival of the Church, whereas the Parliament had ordered it to be kept a fast.

"IV. Also, that he said the same prayer so often before his sermon, that the very boys in the street knew it by heart.

"V. Also, that he was in the habit of giving out malignant psalms for the people to sing, and choosing malignant texts of Scripture for his sermons.

"VI. Also, that one of the curates of the said Cyril Morley had drunk Prince Rupert's health.

"VII. Also, that when he (the aforesaid Cyril Morley) was told that the king's garrison was surrendered to the troops of the Parliament, he smote his breast, and said, 'he was sorry for it.'

"VIII. Also, that he had violently resisted godly Mr. M'Rorer when he was peaceably removing the rails from the communion table, according to the known order of the Parliament.

"IX. And that the said Cyril Morley was altogether a malignant and scandalous minister, and had aided and abetted in the unnatural war which had been waged by the king against the Parliament."

Such was the common cant of the times when it was determined to oust a zealous minister of the Church. The most ridiculous, or sometimes the most atrocious, charges were set up against him. One clergyman was accused, amongst other things, "of eating custard in a scandalous manner;" and another for allowing his children to play at cards for pins; and another because he had called the psalms in metre Hopkins' jigs; and another was sequestered as a notorious Sabbath-breaker, because on Sunday having the misfortune to break the button of his small-clothes in getting over a style, he had called at the tailor's to get it mended.

It was out of the question for Mr. Morley to rebut this list of charges, many of which he at once acknowledged, and the rest were utterly ridiculous. In the hope of assisting him, the following declaration was signed by a large majority of his parishioners.

"These are to testify, that the Rev. Cyril Morley, of the parish of St. Mary's, Lichfield, hath about thirty years been very painful in discharging his cure by constant preaching twice every Sunday; also in his catechising the youths of his parish, and in his sermons continually beating down Popery, and in catechising and instructing the youths with arguments against the Papists; as also hath in the great sickness not forsaken his flock, but hath procured the charity of many for the relief of the poor in that time of extremity, and hath lived blameless, and done much good in the parish."

Great numbers of the parishioners attended for the presentation of this testimonial, insomuch that the commissioners declared that they were in fear of a riot, and the popularity of Mr. Morley rather prejudiced than benefited him. One of them did not scruple to acknowledge that he was a godly and learned man, of a blameless life, and therefore his example did them the more disservice.

The end was, that Mr. Morley was deprived of all his emolument, and allowed two and sixpence a week for his maintenance, and the godly Mr. Langley, a hot Presbyterian, was inducted in his place. Let us, however, for a moment anticipate the course of time, in order to relate some further incidents concerning the incumbency of St. Mary's. Some years after the events just recorded, a book was published, entitled "The Persecuted Minister,' the writer of which complains most pathetically of being deprived of his living and utterly ruined, his person and doctrine traduced by lies and calumnies, and setting forth in strong colors the injustice to which he had been subjected. The "epistle dedicatory," and the "preface," are dated from "my study in Lichfield;" and by whom does the reader suppose? Not by Mr. Morley, the rightful minister, but by "William Langley, *late* minister of St. Mary's, Lichfield." This godly man had tasted the bitter fruits of his own principles. When the Presbyterians were in power, he had succeeded in depriving the lawful incumbent, and when his own party succumbed to the Independents, he had been in like manner ousted by Mr. Nathan Butler, deprived of his income, and reduced with his family to poverty. This is a tolerably correct specimen of the fate which very generally befel the Presbyterians, who having themselves rebelled against lawful authority, and prevailed over the Church, presently found that the principles which they advocated, and the passions which they had roused, were destined to overwhelm themselves.

A CHARGE *delivered to the Clergy of the Diocese of Ohio, at the twenty-sixth Annual Convention of the same, in Rosse Chapel, Gambier, September 8th*, 1843. By CHARLES PETTIT M'ILVAINE, D. D., *Bishop of the Diocese*. New York: Harpers & Brother. 1843.

This Charge of Bishop M'Ilvaine contains very little positive doctrine, the most part of it consisting in negations of errors which the bishop ascribes to the "Tracts for the Times."

It was a good direction which the pious and reverend John Newton gave to a preacher, that the best way to keep out error is to fill the mind with truth. Bishop M'Ilvaine, we are sure, would not have us Presbyters neglect this rule; and no doubt he will unite with us in the regret that the errors of the Tracts for the Times are, in his judgment, so great as to justify a departure from it.

One of the dangers of neglecting it, and of giving a directly controversial character to discourses from the pulpit, is the danger of misrepresenting the system which we attack, and doing injustice to its advocates; a serious evil, indeed, since it makes us, without our meaning to be so, opposers of the truth, false accusers, and authors of envyings and strife.

Of course a bishop, delivering his Charge *ex cathedra*, is comparatively little exposed to this danger. Not only is he a man of superior ability, piety and learning, to the generality of Presbyters, but delivering his Charges at long intervals, generally once in three years, (Bishop M'Ilvaine says in the beginning of the present Charge, "It is now four years since I delivered my last Charge to the clergy of my diocese,") and on occasions of peculiar solemnity, he has ample leisure for preparation, and the highest of all security against such danger. Still the danger exists, and the extreme liability to it is perhaps a reason why such kind of preaching should be chiefly left to Episcopal Charges.

Perhaps we may be permitted to carry the argument a step farther; to show that even the checks of the Episcopal office are, in fact, no safeguard against the danger, and thence to infer the extreme caution with which the clergy, on ordinary occasions, should attempt to expose the errors of their brethren.

In the first place, we observe that Bishop M'Ilvaine speaks of "the system of doctrinal evil," a system which "is nothing but evil," a system which is "poison," and "anti Christian heresy," and the publicly avowed feature of which is "to recede farther and farther from the principles of the Reformation;" and reference is made to the Tracts for the Times, to Mr. Newman, Dr. Pusey, and the British Critic, as the supporters of this system. Now if a bishop in his Episcopal Charge can thus classify writers who differ from one another on points of grave importance; can place Mr. Perceval, for instance, and Dr. Pusey, and even the later writers of the British Critic, in the same category, and speak in terms of such unqualified, and sweeping and dreadful denunciation of writings so diversified in character, many, not to say most of which, are attested by thousands of pious and humble Christians, to be eminently conducive to the tempers and habits of a holy and Christian life; if a bishop, we say, under the solemnity of an Episcopal Charge, can indulge in such language, to what danger are they exposed who write and speak under no such restraints!

Again; the principle of *Reserve* or *economy* may have been erroneously applied by some of the writers of the Tracts, and it is, as most will allow, important to oppose such an application of it (if advocated) in our days to the higher mysteries of faith as was practised in the ancient Church. But how hazardous the attempt when we find one of our bishops condemning out and out the principle itself, thereby denying to ministers of CHRIST their character of "stewards [*œconomoi*] of the mysteries of GOD;" confounding *economy* in teaching with *deception*, just as some persons confound *economy* in living with *parsimony*; calling the exercise of it a *sin* and a *pious fraud*; attributing this fraud to all the writers of the Tracts, and refusing to believe the most explicit statements of one of them, and thus in truth ascribing to them a character too vile to be named.

On this point we make two quotations from the Charge. Speaking of the Tracts for the Times from their commencement, it says:

> The doctrine of "*Reserve*," of "the *Secret*," of what they call "*Economy*," of what, considering its bearings and applications, is nothing but the old sin of "pious frauds" revived, was employed most thoroughly, in order that, while men slept, the tares might be getting strength enough to mock all efforts to eradicate them.

Again; in a note, p. 15, having quoted several passages from Dr. Pusey and Mr. Newman, (one from Newman on Justification, p. 277,) to show that these authors regard baptism as the primary instrument of justification, Bishop M'Ilvaine adds: "And yet these writers, *teaching economically*, would have it appear as if they did really hold to faith as the *internal* instrument in justification, as baptism is the *external*."

Now, in the same work to which Bishop M'Ilvaine has referred, and less than twenty pages before the extract which he has given, we find Mr. Newman affirming in the following full and explicit language, the precise view which Bishop M'Ilvaine insinuates that he does *not* hold, and teaches only in fraud. Surely we may appeal to it as an illustration of the danger of controversial preaching, that a bishop should thus lend the influence of his station to undermine the confidence of the people in the veracity of the ministers of CHRIST: Mr. Newman says:

> I do not understand faith to be a general term, meaning nothing more or less than trust, love, life, and all other excellences of the new mind or creature together. When the Homily calls it "the *sole* mean," it speaks by way of contrast to *other* graces. The writer would not call it the sole *mean*, if it were the sole *grace*. By faith is not meant religiousness generally, nor obedience, nor spiritual life, nor love, nor hope, nor trust; whatever is meant, sometimes is meant distinct from all these. I do not deny that faith often stands for these in Scripture, in the Homilies themselves, and elsewhere; nay, I will not deny that the Homily before us, as being a popular discourse, does speak of faith, as if it were something more than faith, viz., trust, confidence, hope, and perseverance, because it is really inseparable from them, and one with them; still, when it is called the sole instrument of justification, it must stand in contrast to them, and be contemplated in itself, as being one certain property, habit, or act of the mind. This is expressed by another Homily, when it says that faith "doth not shut out repentance, hope, love, dread, and the fear of God, to be joined with faith in every man, that is justified; but it *shutteth them out from the office* of justifying."*
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> Here I draw an important conclusion; that the instrumental power of faith cannot interfere with the instrumental power of baptism; because faith is the *sole* justifier, not in contrast to all means and agencies whatever, (for it is not surely in contrast to our Lord's merits, or God's mercy,) but to all other *graces*. When, then, faith is called the sole instrument, this means the sole *internal* instrument, not the sole instrument of any kind.
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> There is nothing inconsistent, then, in faith being the sole instrument of justification, and yet baptism also the sole instrument, and that at the same time, because in distinct senses; an inward instrument in no way interfering with an outward instrument. Baptism might be the hand of the giver, and faith the hand of the receiver. However, it is not so, as is plain, for this reason, —that baptism occurs but once, whereas justification is a state, and faith "abides." Justification, then, needs a perpetual instrument, such as faith can, and baptism cannot be. Each, then, has its own office in the work; baptism at the time, and faith ever after. Faith secures to the soul continually those gifts which baptism primarily conveys. The sacraments are the immediate, faith is the secondary, subordinate, or representative instrument of justification. Or we may say, varying our mode of expression, that the sacraments are its instrumental, and faith its sustaining cause.
>
> Faith, then, being the appointed representative of baptism, derives its authority and virtue from that which it represents. It is justifying because of baptism; it is the faith of the baptized, of the regenerate, that is, of the justified. Faith does not precede justification; but justification precedes faith, and makes it justifying. And here lies the cardinal mistake of the views on the subject now in esteem. They make faith the sole instrument, not after baptism but before; whereas baptism is the primary instrument, and creates faith to be what it is and otherwise is not, giving it power and rank, and constituting it as its own successor.
>
> That this is the doctrine of our Church appears from the Homilies. These are addressed, not to heathens but to Christians, they are practical and popular exhortations to Christians. They inform a baptized congregation, or, as they speak, "dear Christians," "good Christian people," how they may be saved, not how God will deal with the heathen. They are not missionary discourses, directing pagans how to proceed in order to be justified, but are composed for the edification of those who through God's mercy are already "dearly beloved in Christ." And, as regards the point before us, they lay down "what the lively and true faith *of a Christian man is*."

We have marked a few other passages from the bishop's Charge, which we may give at another time.

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* Sermon of Salvation, Part I.

SEAMEN'S EPISCOPAL CHAPEL.

The administration of the holy rite of Confirmation, by the Rt. Rev. Bishop Onderdonk, at the Seamen's Episcopal Chapel, corner of Pike and South streets, on Sunday morning next, the 29th inst., (where the Bethel Flag will be displayed,) to the interesting subjects of this benevolent mission, will doubtless interest many members of our communion and others, who may be attracted to the chapel by their regard for the spiritual welfare of the deserving, but hitherto neglected sons of the ocean.

BISHOP KEMPER will be in town on the 31st inst., and the 1st, 2d, and 3d November, and can be found on those days at the Domestic Office, 281 Broadway, from 10 to 11 A. M., and at Mrs. Cadle's, 691 Broadway, from 9 P. M. to 9 A. M.

THE CLERGYMAN'S COMPANION, containing the Occasional Offices of the Protestant Episcopal Church, with Prayers suitable to be used by her clergy; as arranged by the late Bishop Hobart, has been brought out in a new edition by Bishop IVES, who has added "Meditations and Devotions for the Clergy." The work is published and sold in a variety of binding, by SWORDS & STANFORD, 139 Broadway.

THE HUTCHINSON FAMILY CONCERTS.

It is seldom that we notice secular concerts, but we must be permitted to say, that the simple melodies of these native singers are worthy of attention. They give one of their concerts at the Society Library, corner of Broadway and Leonard street, on Monday evening.

The Rev. Alexander Burgess has resigned the charge of St. Stephen's Church, East Haddam, Con., and accepted a call to St. Mark's, Augusta, in the diocese of Maine.

"NOTHING CAN DISCOVER LIGHT BUT LIGHT."

These words rose spontaneously to our lips after reading the following passage of *The Presbyterian*, who by the light of the Westminster Confession can discover one "only bright spot" in our Church; even the Episcopal Recorder and Dr. Tyng being shrouded in Oxford darkness. If the poet says true, how glorious must the Presbyterian himself appear as viewed from "the only bright spot" in our spiritual Egypt!

A CHANGE.—The last number of the Episcopal Recorder, as if by a melancholy accident, is full of High Church views. It contains an article from the editor on Apostolical Succession, in which the exclusive validity of the Episcopal ministry is maintained, and a long article from Dr. Tyng defending the ordination of Mr. Carey! This last is highly commended by the Churchman and the Banner of the Cross! *Et tu Brute?* Where now is Low Churchism to be found? In the condition of Episcopacy in this country, the only bright spot is the noble conduct of the Bishop of Ohio.

"The Bishop of New Jersey is not only known as the rankest Puseyite in the country, but it is also known that through the columns of the *Churchman* he defended the ordination of Mr. CAREY, heaped unmeasured abuse upon the heads of DRS. SMITH and ANTHON, and indulged in language as unbecoming any Christian minister, as it was disgraceful to any Christian newspaper."—*Courier and Enquirer.*

A friend of Bishop Doane has sent us a slip from the Courier and Enquirer, with a reference to the above statement, which, if erroneous, he desires us to correct. This we shall briefly do, by saying that the statement contains, of course, not one word of truth; but having made the correction, we beg it may be observed that it is made *by request*, since otherwise the correction of one misstatement may be understood to attach some sort of credit to numerous others of the same kind, which we see almost daily, but which it would be impossible to correct without turning our journal into a table of *Errata*.

The history of the above misstatement is the history of a thousand others. The vanity of the Courier led him to suppose that Bishop Doane had stooped to be *his* antagonist, and accordingly he ascribed to him an article in the Churchman which came from a very different source. Some time afterwards the same paper has a new opportunity to vent its vexation on Bishop Doane, and then it is "*known* that through the columns of the Churchman he defended the ordination of Mr. Carey," &c., although Bishop Doane never wrote a word which has appeared in the Churchman in regard to Mr. Carey or Drs. Smith and Anthon. Thus what was at first a dictate of the Courier's vanity, becomes next an element of *his* knowledge, and then, of course, an element of the public's knowledge, seeing *he* has given it to the public. No wonder the man knows so much, and can write for the public to order on all subjects, divine and human, when knowledge in *his case* (like life in a cheese) is a mere spontaneous generation of "vanity and vexation of spirit."

"*It is also known*," as the same slip informs us, that in the extract from Melville we alluded to Bishop Doane, that we have quarrelled with this learned and generous prelate, attacked him, &c., &c. Pray what is *not* known to one who is turned into an animated lump of vermicular knowledge? The next skipper will inform us that the Editor of a Wall-street press, who for a while exchanged the coffee room for St. Paul's, and took the *oversight* of religion with such zeal as to be termed "the head of the Low Church party," was himself the personage alluded to as "The Bishop in another man's Diocese:" which, by the by, would be much nearer the truth.

We beg pardon of our readers for having thus departed from our usual course, and noticed, at the request of some who have a right to be heard, statements which, in our own judgment, had better be left to pass for what they can bring. Having adverted to the subject, however, we shall conclude by a short extract from the last number of the British Critic, which by substituting the words *Courier* and *Commercial* for *Standard* and *Herald*, is as suitable to the meridian of New York as of London:

> When the department of theology comes into contact with the popular mind, one observes a curious, grotesque mode of treating the subject, which reminds one exceedingly of odd combinations of all kinds, and puts before one that class of caricatures, more fashionable formerly than now, which represent different kinds of animals in human costume, and in some high and weighty political or scientific or literary debate. So artful is the imitation, that we are almost taken in. We do not at first see why M'Cullock's "Dictionary of Commerce," or "Coke upon Lyttleton," or the registry of metropolitan births and deaths, should excite those jocular contortions, that *sardonicus risus* so stamped upon one of the countenances in the circle, until we find on a closer examination that the deliberator in question is a baboon, and that he does not in reality intend to throw ridicule upon serious subjects, or hurt the feelings of the party, but simply to show his proper legitimate face, as he has an undoubted right to do, amongst them. In another part of the scene an orator of the same tribe is seen lashing himself into eloquence by the energetic movements of a long tail. A face of calm sagacity, which is conning the pages of an official report, is only betrayed by a peculiar feline whisker, which extends far and wide, and sweeps the council board from one side to the other. And a countenance in the corner, which shows remarkable acumen of a suspicious kind, emulating the soldier of fortune, or the cunning man of law, or political tactician, clears up very soon into the known physiognomy of a terrier dog. We are reminded of such grotesque delineations of character when we see certain newspapers and their partisans warmly taking up and discussing the most awful branches of theology, when we see "our columns" treating of the Eucharist, and laying down with judicial precision the golden rule respecting the sacraments of the Church; not to think too much of them on the one hand, or too little of them on the other; not to imagine that they stand in the place of religion, or yet that they are completely and totally disconnected with religion. And when pursuing the strain they combat that strong obstinate and prevailing prejudice amongst High Churchmen, especially of the "Puseyite" school, that a man may commit all sorts of enormities and misdemeanors, so long as he attends upon the ordinances of the Church, and that a regular communicant has received a *carte blanche* for all ordinary acts of robbing and maiming, forgery, petty larceny, or receiving stolen goods;—when we hear the "Standard" and "Herald" exposing, with great force of argument and grave rebuke, this fatal but favorite error of High Churchmanship, we seem to ourselves to feel the switchings of the orator's tail, and to sink under the withering comments of the deep critic from Barbary.

The recent opposition to our bishop on account of Mr. Carey's ordination, continues to attract the attention of our brethren in other religious communions. The New Englander for the present month contains an article which, for clear development and application to the case of the principles of our Church, is equal to any that we have seen.

"Another point equally clear, if we rightly understand the constitution, history, and position of the Church of England, and of the Anglican Church in the United States, is that, as ministers of that Church, Drs. Smith and Anthon have been greatly in the wrong.

"(1.) The theory of that Church is, that the entire power of ordaining men to the work of the ministry, is with the bishops. In practice, the exercise of that power is limited by constitutions and canons, each diocesan Church having a constitution and canons of its own, additional to those of the National Church, or consociation of dioceses. It appears that, by the canons, Bishop Onderdonk was forbidden to ordain Mr. Carey, without a certificate, in a certain form, subscribed by the rector and vestry of his own or of some other parish. When Dr. Smith had arrived at the conclusion that Mr. Carey was holding opinions contrary to the doctrine of the Protestant Episcopal Church, it was right for him to refuse the certificate, which no canon required him to subscribe contrary to his own conviction in regard to the facts. When he had refused the certificate, it seems to have been proper to communicate the fact of his refusal and the reasons of it to the bishop. But there his responsibility appears to have ended. When Dr. Smith applied to his friend, Dr. Anthon, for advice, it was right for Dr. A. to give advice according to his best judgment, and there his responsibility ended. When the bishop determined to hold a special examination in the case of Mr. Carey, and invited those two presbyters to be of the council that was to advise him on that occasion, then a new responsibility was imposed on them by the act of the bishop. In that examination, it was right for them to do their utmost towards bringing out palpably before the bishop those opinions of Mr. Carey's which they deemed contrary to the doctrine of the Church; and then it was right for them, as members of the council, to give their opinion and advice when called for. But when this had been done, and the council (which was created only to give its advice to the bishop) had ceased to exist, their responsibility ceased. What more had they to do in the matter? Was it their duty to oversee the bishop and make him do right? Should he do wrong, would they be answerable for that wrong, either to the Church or to God? They seem to have supposed that they were members of a presbytery, or at least to have supposed that some portion of the ordaining power was directly or indirectly in their hands.

"As to that call in the form of ordination, to which these two gentlemen responded with their protests, we have only to say, that most palpably it is a call for information. Certainly it is not a call for protests founded on alleged facts which the bishop has already investigated to his own satisfaction, and on which he has formed a definitive judgment. The bishop is the ordaining power, and from his decision in a case of ordination there is no appeal. A protest, therefore, against his proceeding to carry into effect his own decision in a case which he had deliberately and formally investigated, was a mere impertinence. The minister of the Gospel who consents to exercise his ministry under the regulations of the Episcopal Church, does so with his eyes open. He goes into that connection for the very reason that there the bishop of the diocese is the sole ordainer of inferior ministers. He goes thither for the very reason that there he, as an inferior minister, is to have no potential voice, and no responsibility in determining who shall take part with him in that ministry. His protest, then, in a case which happens to be determined contrary to his judgment, is only a blotting of paper which a more considerate man would have saved for some better use.

"If the bishop, in the exercise of his ordaining power, violates the constitution and canons of the Church, he is of course responsible for that violation. He may be regularly prosecuted; he may be brought to trial before a council of neighboring bishops; he may be judicially censured, or even deposed, according to the extent of his delinquency. Such is the course which these gentlemen ought to have taken with their bishop, if they considered him guilty of a violation of the compact between him and his diocese. Their protest, their publication, their statement of "The True Issue for the True Churchman,"—we can make nothing of all that, but an appeal against their bishop to the people. As if the people had anything to do or to say in a question of ordination.

"(2.) There is another view which is to our minds equally conclusive. The reformation of the Anglican Church, as completed and established under Queen Elizabeth, was distinctly designed not to expel or exclude from the ministry of the Church such men as Mr. Carey. A strong infusion of sound evangelical or Protestant doctrine was put into the Articles and the Homilies, and evangelical preaching was tolerated, provided the preacher would closely conform to the canons and the rubrics. On the other hand, the Liturgy, and to some extent the Homilies, and even the Articles, were—we do not say Popish or Romish, but—"Catholic;" and no pains were spared to conciliate and retain in the Church every man who was willing to renounce the Pope's supremacy, to subscribe the Articles, to obey the canons, and to perform the worship of the Liturgy as purified and translated. Thus the reformation of the English Church was essentially a compromise; or an attempted compromise, between opposite opinions. It was designed to include on the one hand the most extreme Protestantism short of that which rejected the hierarchy, the vestments and the ceremonies, and on the other hand the most extreme Catholicity short of Romanism. And from the age of the Reformation to the present day, nothing in the history of the Anglican Church is more striking than its great toleration, to say the least, towards such opinions as Mr. Carey's. Queen Elizabeth herself was so much of a Catholic, that she had a crucifix to aid her devotions, and would never consent to legalize the marriage of the clergy. In the following age, the Calvinistic Archbishop Abbott was succeeded by the Catholic Archbishop Laud; and the moderate and evangelical Archbishop Usher was contemporary with both. After the restoration, Archbishop Leighton was contemporary with ever so many bishops and archbishops of the Laudean school. How is it with the Church of England now? Does the avowal of such opinions as Mr. Carey's operate either to deprive a clergyman of his preferments, or to prevent the ordination of a candidate? To come nearer home, how is it—how has it always been with the Anglican American Church? Was not Bishop Seabury its first bishop? And was not the Church constituted and organized as one Church by a compromise between opinions as variant as those of Bishop Seabury and those of Bishop White? Is not the most catholic Bishop Doane contemporary with the evangelical Bishop M'Ilvaine; and in the House of Bishops, has not one of these prelates as many rights as the other? Nay, what opinion has Mr. Carey been proved to hold, which cannot be found plainly asserted in that standard work edited by Bishop Whittingham, Palmer on the Church?

"We say then, in conclusion, that Drs. Smith and Anthon, in protesting against the ordination of Mr. Carey, and in appealing to the public against the action of their bishop, have forgotten their position, and have acted more like free ministers of the Gospel of Christ, than like Episcopalian presbyters. The result will therefore be, that they will find the bishop and the Church too strong for them. The protests and appeal will react against their authors. Mr. Carey, instead of being put down as a Papist obtruding himself among Protestants, will be honored and esteemed as almost a confessor, and if he lives long enough, will be a bishop.

Rev. Dr. Muhlenburg has returned from Europe, and resumed his duties at St. Paul's College.

BISHOP EASTBURN AND THE CHRISTIAN WITNESS.

We are glad to see that Bishop Eastburn, in a letter to the Banner of the Cross, has confirmed the statement made in that paper in relation to his estimate of the course pursued by the Christian Witness in regard to the late ordination.

We too had heard of the bishop's sentiments in relation to the, so-called, *protest*; though we were hardly prepared to see them so strongly expressed as in the words, "the doing of evil that good may come."

What Bishop Eastburn means by the "Tractarian System," is more than we know; but as commonly used, we understand the expression to mean *Wolf;* and we should expect of course that Bishop Eastburn had no sympathy either with the nature of the monster or its name.

The case of the Christian Witness is rather hard; it has "the cordial approbation and sympathy" of its diocesan for having condemned the ordination of Mr. Carey, and his disapprobation for its "tone of alarm in regard to the prospects" of a Church which can allow the ordination of a man unfit to be ordained.

BOSTON, October 10, 1843.

Rev. Sir,—In your paper of last week, I perceive an editorial statement, that the Bishop of Massachusetts was *known* by you to have deprecated the course pursued by the Witness and Advocate, in relation to the recent ordination in New York. From whom you derived your knowledge of my sentiments, I do not know; but I cannot admit the propriety of my name being thus publicly used in reference to this matter, on mere hearsay evidence, and without any authority from myself. But, as it has been so used, and as erroneous inferences might be drawn from your remark, in regard to my real opinions as to that unhappy transaction, I feel it a duty to speak for myself; even though doing violence thereby to the reluctance I have always had, against appearing before the public in any other way than that of official duty.

In reference to the ordination of my interesting young friend, and former parishioner, Mr. Carey, my own opinion has always been utterly adverse to its propriety; and this opinion, be it understood, I now express merely as an individual, and without claiming the least right officially to pronounce a censure upon one of my brethren in office, who, if he has transcended his duty, is amenable, not to me, but to the proper tribunal in such case made and provided. And, but for the necessity of defending myself against erroneous apprehensions, I should never have conveyed through your columns my sentiments even as an individual, in reference to one from whom, during the whole period of my residence in New York as one of his presbyters, I never experienced any thing but courtesy and affection. But I feel compelled to say thus much in explanation of my own views: and the Witness and Advocate, so far as it has condemned the ordination of Mr. Carey, and also in those views which it exhibits of scriptural truth, has my cordial approbation and sympathy.

But in reference to the course pursued by the paper referred to, I have, 1st, expressed disapprobation of its language in reference to the General Theological Seminary; an institution which I love with filial affection; which I have warmly commended to the support of my diocese; and which I trust will always experience the watchful supervision of its constituted guardians, in all portions of our Church. 2ndly, I have disapproved of its seeming countenance to what I deem the irregular, though conscientious act of my esteemed friends, Drs. Anthon and Smith. But 3dly, and most of all have I deprecated, as uncalled for, and injurious to my diocese, its general tone of alarm in regard to the prospects of our glorious Church: believing, as I do, that out of the present agitation she will come forth, adhering more firmly than ever to those great scriptural truths, which are embodied in the Articles, Liturgy, and Homilies; and that her strength will be soon triumphantly vindicated in the eyes of those, who, after having looked for a schism, shall find there has been no rent in the body.

My only object in thus troubling you, has now been accomplished; namely, that of cautioning your readers against any inference from your remark, which might identify me with the supporters of the Tractarian system. With this system I can have no sympathy whatsoever, believing it to be repugnant both to the letter and spirit of those standards of the Protestant and Reformed Church of England, which are my consolation and my joy. The principles which I have always maintained as a presbyter, I still hold unchanged, in the responsible station which I now fill. And these principles, by the help of God, I shall continue to maintain;—always discountenancing, at the same time, any attempt to support a right thing in an uncanonical way; or, in other words, the doing of evil that good may come.

Hoping that you will give these few lines publicity, I am yours,

MANTON EASTBURN.

JOURNALS OF CONVENTION.

We have received the Journals of the Convention of Connecticut, Michigan, Virginia, New Jersey, Western New York, Indiana, Kentucky, Maryland, Tennessee, and New Hampshire, for which our acknowledgments are due to the secretaries of the respective Conventions. It has been our rule to acknowledge such favors as soon as received, but we have been this season turned aside from the regular path of business, to which we find it difficult to return. The proceedings of Conventions are now made public through other organs, so that the Journals give little matter of intelligence which has not already appeared in our columns. The Addresses of the bishops are all valuable, but now so numerous and extended, that it is impossible to insert them, as was once customary, in our columns. Extracts from them will be occasionally given: we begin this week with the following from that of the Bishop of Western New York:

In the continued soundness and devotedness of the clergy of the diocese generally—their steady adherence and faithful inculcation of the great doctrines of the cross, as embodied in the liturgy, articles, and homilies, I fully confide. Subjected as we all are to sweeping charges of error, secret aspersions, and virulent assaults, under a title of injurious fame, yet, in my wide intercourse with the clergy of the diocese, I know of no one among them who does not, in maintaining the cause of Christ and His Church, distinctly repudiate the errors of the Roman Catholic Church with as full and unqualified a rejection of its usurped supremacy, and its errors of doctrine and practice, as does the Church herself, her long list of Protestant martyrs, and the humble individual who speaks as the chief shepherd over you in the Lord: and when attempts are made from without, and fears excited within, calculated to fix upon the clergy an opprobrious name, carrying in the intent with which it is used, a far different meaning, it is a demand which they have on their bishop, knowing as he does, their prevailing views, and faithful adherence to the doctrinal standard of the Church, in her creed and articles, to claim for them, as a body, the continued confidence and affectionate regard of the laity, as faithful ministers of the cross and Church of Christ. The obvious and deplorable ignorance of many who assail the Church in regard to some of the most important points of Christian truth and order, and their frequent and indiscriminate mixture of sound Gospel truth and Church doctrine with Romish error and even infidel sentiment, as the object of attack, should convince the laity of the utter incapacity of many of her assailants to form a right judgment of her position and prospects, should inspire them with a firmer confidence in the long-tried guides by whom they have hitherto been led in the ways of truth and peace; and let me add, should stir them up to "read, mark, learn and inwardly digest" the great truths of God's blessed word, as openly and broadly presented to their eyes and minds in the liturgy, creed, articles, and homilies of the Protestant Episcopal Church.

Could the voice of him whose memorial is beside us in the marble coldness of the monument,* and whose devoted spirit from this vicinity winged its flight to the blissful presence of its Lord, *now* be heard amongst us, it would speak in tones of overwhelming energy in behalf of that firm, decided, and unflinching adherence to Gospel truth, Gospel order, and Gospel holiness, which signalizes the clergy of the diocese, which he advocated whilst on earth, and which they advocate now, as the true means of stability, peace, unity and soundness to the Church here, and as the certain pathway to its promised glory hereafter.

With her Prayer-book unaltered, her articles untouched, her clergy faithful, and her laity well taught, the Church is safe against the encroachments of error from any and every quarter; and, under the promise of her Divine Lord, will be found to be as firm as the everlasting rocks.

"Therefore will we not fear, though the earth be moved, and though the hills be carried into the midst of the sea; though the waters thereof rage and swell, and though the mountains shake with the tempest of the same. The rivers of the flood thereof shall make glad the city of God, the holy place of the tabernacle of the Most High. God is in the midst of her, therefore shall she not be removed. God shall bless her, and that right early."

I was unable to attend the annual meetings of the Board of Missions, and of the General Theological Seminary. I regret that it was so. My confidence in the soundness and fidelity of the Seminary is unshaken. Its professors have been known to me for years; some of them for twenty years. I have no hesitation in expressing my fullest conviction that they are as far, in their views and in their public instructions, from Romanism, and other errors, as any Theological Institution in the Church; and that the Seminary may challenge the closest scrutiny into its condition. The contributions of this diocese to it have hitherto been small. I would respectfully suggest that a committee be appointed to inquire, and report at the next Convention, whether any, and what steps or suggestions may be necessary to secure for the General Theological Seminary, a wider confidence and patronage in the diocese; and thus will all suspicions, if any such exist, be removed in regard to this important institution of the Church.

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* Bishop Hobart died at the Parsonage in Auburn, and a handsome monument, with an admirable bust, adorns the wall of the church near the chancel.

For the Churchman.

NATIONAL PAINTING.

"THE EMBARKATION OF THE PILGRIMS"—This splendid painting, by *Robert W. Wier*, Professor at West Point, for which Congress some years since appropriated $10,000, is soon to take its conspicuous place in the Rotunda of the Capitol, and to be an enduring memorial of most hallowed associations: for "with these men came the germ of our Republic." The picture represents the ship, bearing on its sail the inscription, "GOD WITH US," and the interesting group of Pilgrim families, at the moment of their embarkation, uniting with their venerable pastor and other friends in fervent prayer to Heaven. During its brief exhibition at the corner of Broadway and Leonard street, it has already been visited by multitudes of our citizens, and it would be well if the efforts of distinguished artists were always as happy in their moral bearings.

This expressive and magnificent painting, (20 feet by 14,) of the founders of a great Republic devoutly commending their cause to the God of nations, from its position in the Capitol, will often meet the eye of our public guardians and of the thousands annually assembled at Washington. May it as often remind them, impressively, of that God in whom our fathers trusted, and of his unchangeable truth, "Righteousness exalteth a nation, but sin is a reproach to any people." And may all who would perpetuate this nation and our glorious institutions, remember, that *first of all, supplications, prayers, and intercessions are to be made for all men*—especially *for all that are in authority.*

A. D.

CALENDAR.

OCTOBER.

29. Twentieth Sunday after Trinity.

NOVEMBER.

1. All Saints' Day.
2. Thanksgiving Day, unless another day be appointed by the civil authority.
5. Twenty-first Sunday after Trinity.
12. Twenty-second Sunday after Trinity.
19. Twenty-third Sunday after Trinity.
26. Twenty-fourth Sunday after Trinity. [On this day the Collect, Epistle, and Gospel for the 25th Sunday are to be used.]
30. St. Andrew the Apostle.

MARRIED,

On the 19th inst., in St. Mark's Church, Williamsburgh, by the Rev. S. M. Haskins, Mr. Elias Colborn, of Albany, to Miss Clarinda Meiggs, of Williamsburgh.

Also, at the same time and place, Mr. Angelo Stevens, of Pittsfield, Mass., to Miss Sarah Meiggs, of Williamsburgh.

DIED,

In Brooklyn, on Monday, the 23d instant, Mary Louisa, eldest daughter of W. H. Priest.

"None knew her but to love her,
None named her but to praise."

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Advent Sunday, December 3, St. Thomas' Church, *Brooklyn.*

Third Sunday in Advent, December 17, Church of the Ascension, *New York.*

Second Sunday after the Epiphany, January 14, Calvary Church.

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn.*

Third Sunday in Lent, March 10, Church of the Redemption, *New York.*

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn.*

NOTICES.

MISSION CHURCH OF THE HOLY EVANGELISTS.

The Rev. Dr. Higbee will preach the Quarterly Sermon in the Church of the Holy Evangelists, on Sunday evening next, October 29th.

Services to commence at 7 o'clock.

N. B. If it should rain the sermon and collection will be deferred until further notice.

New York, Oct. 28, 1842.

BEWARE OF IMPOSTORS.

The clergy, and benevolent individuals of this city, are hereby cautioned against extending any further aid to the family of Patrick Kinney, otherwise, Patrick Dermitter. For more than a year past, he has been receiving from myself and others charitable assistance, which has been spent in drunkenness and dissolution. I lately gave him a recommendation in writing, to aid him in obtaining a passage to the South, where he stated he was known, and could do well for his family. Upon this paper, he last week obtained money, and spent it in drunkenness and riot. I have demanded this paper from him, but he says it is lost. Should it be presented for similar purposes again, all persons are respectfully requested to detain, and return it to the subscriber.

They are also cautioned against the impostures of Michael Smith, otherwise, Colbert and family, living in East Court, Twenty-second street, near the Sixth avenue; who by a tale of pitiable distress have long preyed upon public benevolence, and grossly abused it.

They have been largely supplied with money, fuel, and clothing; employment has also been found for them, which they will not follow.

This advertisement is given with a view of arresting a system of vagrancy and imposture, which is daily practised to an extent little imagined, by the public in general. And physicians, clergymen, and benevolent ladies are cautioned against giving written recommendations to persons they do not know well; they are often used for purposes never contemplated by the writer, and they embarrass others in the dispensing of charity.

Further particulars, in relation to the above cases, may be obtained on application to

JESSE POUND, No. 50 Fourth-street.

MISSION CHURCH OF THE HOLY EVANGELISTS.

At a meeting of the ladies of this Church, held in the Lecture Room, on Tuesday evening, the 17th of October, an association was formed for benevolent purposes connected with this Church, to be styled The Ladies' Benevolent Association of the Holy Evangelists—whereof the following persons were duly chosen Directors, viz:

1st Directress, Mrs. Ann Evans, 360 Broome st.
2d " " Perry, 78 Beekman st.
3d " " Underhill, 266 Grand st.
4th " " Hewitt, 239 Centre st.
5th " " Pietch, 80 Warren st.
Miss E. A. BOND, 375 Broadway, Secretary.
J. C. FAULKNER, 22 Vandewater street, Treasurer.

Having now as will be seen above formed ourselves into a society—and the object to relieve the distress of the aged and infirm—the sick and the needy—the widow and the orphan—we call upon all our friends whose feelings of humanity allow them to be interested, to aid us in the task which, with God's blessing, we trust to accomplish.

Donations of every description will be most thankfully received by the undersigned, or any of the Directors.

E. A. BOND, Secretary.

FAIR.

The ladies of *the Mission Church of the Epiphany* propose to hold a FAIR for the benefit of said Church, on Wednesday, Thursday, and Friday, the 27th, 28th, and 29th of December.

The aid of their friends is respectfully solicited, in preparing Useful Articles, or Fancy and Ornamental Work. Donations of any kind will be thankfully received. They may be left with Mrs. Lot Jones, 192 Allen street; Mrs. Mead, 133 Suffolk street; Mrs. Hyatt, or Mrs. Hows, 202 East Broadway; Mrs. W. T. Pinkney, 220 Henry street; or Mrs. E. Crawford, 42 Attorney street.

New York, October 28, 1843.

SECOND FRENCH CONGREGATION.

The Second QUARTERLY SERMON in behalf of the above mentioned congregation, will be preached next Sunday evening, 29th inst., by Rev. Dr. McVickar. The service and singing will be in French, but the sermon in English.

All the friends of the cause are respectfully invited to attend.

Services to begin at 7 o'clock, P. M., in the building situated corner of Nassau street and Park Row, up stairs.

C. H. WILLIAMSON.

New York, Oct. 28, 1843.

SEAMEN'S CHAPEL.

Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Oct. 28, 1843.

ST. SIMON'S CHAPEL.

German Protestant Episcopal Congregation.

Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. October 28, 1843.

CHURCH OF THE REDEMPTION,

Sixth street near Second Avenue.

This Church is opened for Divine Service on Sunday evenings, at 7½ o'clock.

New York, October 28, 1843.

☞ The Trust Funds received by the Treasurer of the Domestic Committee will in future be acknowledged only in the Spirit of Missions.

139 Broadway, October 28, 1843.

SECOND FRENCH CONGREGATION.

Divine worship in French, every Lord's Day, at 10½ A. M., and 7½ P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Oct. 28, 1843. 35 Murray street.

ACKNOWLEDGMENTS.

PROTESTANT EPISC. TRACT SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums:—

From Misses S B C and M B Van Wagenen, annual, $7; Mrs ——, a donation, $0 50; W G P, do, $2; W C Pierrepont, annual, $2; anonymous, by the hands of Rev Lot Jones, $20. Total amount, $31 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, Oct. 25, 1843.

DOMESTIC MISSIONS.

The Treasurer of the Committee for Domestic Missions, since his report of the 18th Oct., has received the following contributions, viz:

From Col Thomas Childs, U S A, Fort Johnston, N C, $5; a friend to missions, (a thankoffering,) half, $12 50; Christ, Lexington, Ky, quarterly collections, per Rev E F Berkeley, rector, $33 50; Terre Haute, Ia, missionary station, $21. Total, $72.

N. B. The treasurer deeply regrets that he has not been furnished with the means required to pay, except in a very small degree, the missionary stipends due on the 1st inst—a state of things which, if not met soon by liberal contributions, will occasion much distress and suffering. Will the Church permit this?

THOMAS N. STANFORD, Treasurer,
Oct. 25, 1843. 139 Broadway, New York.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:—

From Porteus R Porter, and Bela Allen, Esqs, executors of Sally Northrop, deceased, a legacy of $100; Misses C and M B Van Wagenen, annual, $2; Mrs J C Stevens, do, $1; Mr Peake, donation, $0 50; Mrs Eliza R Deas, librarian, Female Episcopal Tract Society, for the purchase of tracts, $80. Total amount, $183 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 20 John street.

New York, Oct. 25, 1843.

REV. SMITH PYNE'S SERMON.

IN Press and will be published in a few days, a Sermon, by the Rev. Smith Pyne, preached in Calvary Church, on the Nineteenth Sunday after Trinity, October 22, 1843. Published by request.

By J. A. SPARKS,
Oct. 28. Churchman's Bookstore, 109 Nassau st.

EXTENSIVE SALE OF OLD AND MODERN ENGLISH BOOKS.

GURLEY & HILL will sell on Wednesday, Thursday, Friday, and Saturday Evenings, November 1st, 2d, 3d, and 4th, at the New York Long Room, 169 Broadway, an extensive and valuable collection of English Books, received per packet ship Quebec, to be closed without reserve. They consist of a very great variety of Rare Old Authors, together with many modern works and many scarce and valuable Theological Books, some of which are difficult to be obtained in this country. October 28—1t

IN PRESS.

D. APPLETON & CO. will shortly publish: A Catechism on the Book of Common Prayer, adapted to the use of Schools, Families, &c. By the Rev. Alexander Watson, M. A.

It is intended to issue this work uniform with "Beaven's Help to Catechising"—to which it will form an appropriate companion. October 28—2t

ORGAN BUILDING.

THE subscriber is prepared to put up Organs of any size, with the new improvements of Europe, recently brought out by the three and a half years' researches of a scientific committee, and by which means an instrument can be put on a better balance and an increased pleasant power given to it. The same agreeable intensity of power and nice gradations of characters of tone even in the soft stops, cannot be effected by any other means.

The new and peculiar reed stops on an *entire new principle*, THE BASSET HORN, AEOLINA, CLARIANA, &c., pronounced by competent judges to be the best stops ever put in an Organ, the subscriber is also now prepared to introduce, having prepared the machine and the necessary practice therefor for the last two years. These stops have a more beautiful and a *different* character of tone from any ever heard in an Organ before. The Basset Horn can be heard in the Organ in Zion's Church, Baltimore, where it has been put within a few weeks past; a part of one has also been put in Canandaigua, N. Y. In a few weeks from this, one or more of them can be heard in Philadelphia.

The Organ alluded to in Baltimore, and several smaller ones, is referred to as proof of part of these improvements whereby the Organ is made a far more perfect instrument, and acquires many new and useful features.

H. KNAUFF,
No. 167 Vine street, Philadelphia.

October 28—4t$

ORGANS.

HENRY ERBEN, No. 172 Centre street, offers for sale the following Organs:

One Gothic cased Organ—8 stops with a swell and pedal bass, dimensions 15 feet high, 7 feet 9 inches wide, 6 feet 10 inches deep.

One Swell Organ of 6 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep, with a Grecian case.

One Swell Organ, of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a Grecian case.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep. This Organ will be sold cheap.

A small Parlor Organ.

A second hand Parlor Organ.

The above organs vary in price from $225 to $900.

October 1—tf

Will be published on Saturday, the 28th inst.,

THE LONDON CHRISTIAN OBSERVER,
AND
THE CHRISTIAN LADYS' MAGAZINE,
—Edited by Charlotte Elizabeth—
FOR OCTOBER, 1843.
MASON & CO., Publishers,
102 Broadway, opposite Trinity Church.

⁂ Subscriptions received by all Booksellers.

☞ Responsible agents wanted to obtain subscribers for the above works throughout the Eastern States, to whom a liberal compensation will be given.

Clergymen and others are respectfully solicited to use their influence in furtherance of this object.

October 28—1t$

A TEACHER WANTED.

A COMPETENT Teacher, without family, is wanted in a private family in a healthy part of Virginia. He must be well qualified to teach the English branches, Latin, Greek, &c.; of unexceptionable character, and a Churchman. A German possessing the required qualifications would be preferred.

Inquire of, or address, post paid, the Publisher of the Churchman, at this office. October 28—tf

ASTRONOMY.

MR. EWING begs leave to intimate that he gives Lessons, (not *Lectures*,) on Astronomy, in schools, in families, and to private pupils, whereby any person between the ages of ten and fifty years may, in a single course, acquire such a knowledge of the Constellations, Stars, and Planets, as can never be lost; the Heavens being always above and around for nightly observation. In these lecturing times it is absolutely necessary to remark, that lecturing is as different from teaching as information is from knowledge. The attention of pupils must be frequently directed to the heavenly objects themselves, in order to guard against the *limited and distorted* notions which Planetariums, Celestial Globes, and Planispheres, have a tendency to convey. Lessons are also given on Elocution or Public Speaking, and on English Composition or Epistolary Correspondence.

53 Sixth Avenue, New York.

October 28—2t$

ST. THOMAS' HALL, FLUSHING.

THE REV. WM. M. CARMICHAEL, D. D., Rector of St. George's Church, Hempstead, and GERARDUS BEEKMAN DOCHARTY, A. M., Principal of the Hempstead Seminary, having purchased the Institution known as ST. THOMAS' HALL, late the property of Reverend Francis L. Hawks, D. D., would respectfully inform their friends and the public generally, that they will reopen the same for the reception of students, on MONDAY, THE 6TH OF NOVEMBER NEXT, and that they will spare neither pains nor expense to render it in every way worthy of patronage.

Its elegant situation, the pleasantness and salubrity of the village in which it is located; its ready access at all times to the city of New York, are so well known that they need no comment.

For particulars in regard to terms, &c.—reference may be had to either of the Rectors at the Hall, or to the printed circulars, or by applying to any of the following gentlemen:

Rt. Rev. Benj. T. Onderdonk, D. D., New York.
Rev. Dr. Taylor, Rector of Grace Church.
Rev. Dr. Ogilby, Prof. in the Theological Seminary.
Rev. Dr. Seabury, Editor of the Churchman.
Rev. Dr. Moore, Richmond, Staten Island.
Hon. David S. Jones, New York.
Messrs. S. D. Skillin, D. Clarkson, Dr. Lucius Comstock, O. T. & J. Hewlett, Swords & Stanford, New York.
Messrs. Jarvis Brush, A. Van Nostrand, Brooklyn.
Rt. Rev. Henry U. Onderdonk, D. D., Philadelphia.
Rev. Dr. Ducachet, "
Rev. Dr. Coleman, "
Rev. Frederic Ogilby, "
Rt. Rev. William R. Whittingham, D. D., Baltimore. October 28.

This day published,
BY D. APPLETON & CO.,
THE UNITY OF THE CHURCH,
BY THE REV. HENRY E. MANNING, M. A.
Archdeacon of Chichester.
One elegant volume 16mo. Price $1.

CONTENTS. Part I. The History and Exposition of the Doctrine of Catholic Unity.

Chapter 1. The Antiquity of the Article "I believe in the Holy Church." 2. The Interpretation of the Article "The Holy Church," as taught by uninspired writers. 3. The Unity of the Church as taught in Holy Scripture. 4. The Form and Matter of Unity. Conclusion to the first part.

Part II. The Moral Design of Catholic Unity.

Chapter 1. The Moral Design of the Church as shown by Holy Scripture. 2. The Unity of the Church, a means to restore the true knowledge of God. 3. The Unity of the Church, a means to restore man to the image of God. 4. The Unity of the Church, a probation of the faith and will of man. Conclusion to the second part.

Part III. The Doctrine of Catholic Unity applied to the Actual State of Christendom.

Chapter 1. The Unity of the Church, the only revealed way of salvation. 2. The Loss of Objective Unity. 3. The Loss of Subjective Unity. General conclusion.

The above work is highly recommended by several distinguished bishops and clergymen of England and this country. The price of the London copy is three dollars. October 28—2t

TO CHURCHES, AND COUNTRY CONGREGATIONS.

FOR SALE, a quantity of Lamps, just taken down from a church which has introduced gas, in the city of New York. There is in the lot, a sufficiency for two ordinary sized country churches. The lamps are a very superior article, bronzed and gilt, in perfect repair, with all the necessary fixtures, and ground glass shades. Part of them have three burners to each lamp: the residue are Astral, to suspend. They will be sold in one or two lots as may be desired, and at a low price. Inquire of Mr. JOHN McRAE, 109 Canal-street, New York. Oct. 28—3t

PRIVATE INSTRUCTION.

THE REV. JAMES G. LYONS, LL. D., of Trinity College, Dublin, who for some years has had charge of the sons of the Bishop of New Jersey, and whose class has hitherto been limited to six, has made an arrangement which allows him to receive four additional pupils from the first of November. The most efficient training is given in the several branches of a classical and English education. The boys are instructed at Riverside, the residence of the Bishop, and suitable accommodation in private families can be secured for those from a distance. Doctor Lyons has permission to refer to the Bishop of New Jersey, and to General Williamson of Baltimore, whose children are now under his care; to the Rev. William H. Odenheimer, and the Rev. Frederick Ogilby, Philadelphia; to the Rev. Doctor Ogilby, Professor in the General Theological Seminary, New York; and to the Rev. L. Carter, Brooklyn, N. Y.

Address, Rev. Doctor Lyons, Burlington, N. J.

October 28.

TRINITY CHURCH, ALBANY.

THE undersigned, Rector of Trinity Church, Albany, and also the Vestry, warmly thank their friends for the assistance which they have very kindly given them in discharging their debt. There remain $600 to be paid during the current year in order to free the Church edifice from *all* incumbrance, and to place the parish in a condition of safety and comparative temporal prosperity. With the view of effecting the removal of the present liability and thus securing the establishment of a third Episcopal congregation, they again appeal to their friends for aid. Contributions may be sent either to Mr. Peter Embury, 325 Greenwich street, New York; or, directly to the Rector.

Oct. 21—2t EDMUND EMBURY.

CHILDREN'S BOOKS.

A VALUABLE collection of books for Children, published by James Burns, London. Just received and for sale.

J. A. SPARKS,
Churchman's Bookstore, 109 Nassau st.

October. 21.

Will be published in a few days.

CHARLES LEVER; or the Man of the Nineteenth Century. By Rev. W. Gresley, A. M.

J. A. SPARKS,
Churchman's Bookstore,
October 21. 109 Nassau street.

Will be published next week,

THE UNITY OF THE CHURCH.

BY the Rev. Henry E. Manning, A. M., Archdeacon of Chichester. In one handsome vol. 16mo. Price $1.

This work is acknowledged in England and in this country to be the most able treatise on the subject.

D. APPLETON & CO, Publishers,
Oct. 21. 200 Broadway.

BOOK-KEEPING.—Two young men who are accustomed to Book-keeping, and who write good hands, and who are disengaged from their business at 6 o'clock in the evening, are desirous to make an engagement either to keep a set of books, copy law papers, or collect accounts. Any one who is in need of the evening services of such, will please address, J. R. H., at this office. References given to present employers.

Oct. 21—2t

NEW SEMINARY.

MRS. HOYT'S LESSON ROOMS, No. 38 Forsyth, near Walker street. Instruction in all the branches that are taught in the best institutions. Rev. R. Hoyt will assist the classes in their studies by familiar lectures and illustrations.

Hours from 10 A. M., to 4 P. M.

Evening Classes from 7 o'clock to 9.

October 21—6t

TRINITY SCHOOL,

No. 76 Varick Street.

REV. WILLIAM MORRIS, RECTOR.

THIS Institution consists of a CLASSICAL and an ENGLISH Department.

In the former, pupils shall go through a thorough course of Classical and English Education.

In the latter, strict attention will be paid to the preparation of young gentlemen for commercial pursuits.

In both departments religious instruction shall be given, both of a general nature, and specially in the doctrines and discipline of the Protestant Episcopal Church.

The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
Latin and Greek, including the English course,	12 50
French, Spanish, &c., each,	5 00
Stationary,	0 50
Fuel for the season,	1 00

The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

TRUSTEES.

Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

NO. XII. OF THE
ILLUSTRATED BOOK OF COMMON PRAYER,
Edited by the Rev. Dr. Wainwright,

HAS just been issued. It is embellished with eight engravings. The subjects of illustration are:—Catechetical Instructions—Ruins of Tentern Abbey—Confirmation—Ruins of Netley Abbey—Matrimony—Visitation of the Sick—Ruins of Byland Abbey—and Burial of the Dead. That the embellishments, typography, &c., of this work has been unrivalled in this country, the public has already given ample testimony.

Office of the Illustrated Books of Common Prayer and Commentary, 281 Broadway.

October 14.

BEAVEN'S HELP TO CATECHISING.

JUST published by THE GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION, from the second London edition, revised and amended by the author and its Executive Committee—116 pages, 18mo, stiff pasteboard covers, muslin backs. Price, $10 per hundred—with the usual discount to Sunday schools.

Also, a finer edition of the same, with an INTRODUCTION of 24 pages. Fine muslin, 28 cents each. Discount as above.

Orders may be addressed to

DANIEL DANA, jr.
Sept. 30—tf. Agent, &c. 20 John-street

PEW IN ST. THOMAS'S CHURCH.

FOR SALE, Pew 92, middle aisle. Price $500. Apply to GEORGE R. MARCHER, No. 53 Beaver street. October 14—3t

A LADY who has had many years' experience in teaching, is desirous to form a class, or classes, for the systematic perusal of History, Biography, &c.; or, she will give private lessons to ladies wishing to continue or revise their scholastic studies.

Terms and other particulars will be made known, and ample testimonials of character and ability afforded, on application to her at her lodgings, 136 Greenwich street.

October 21—3t$

PAGET'S TALES OF THE VILLAGE.

JUST published in 3 vols. 18mo, price $1 75, Tales of the Village, in which the principles of the Romanist, Churchman, Dissenter, and Infidel, are contrasted, by the Rev. F. E. Paget, A. M., Chaplain to the Bishop of Oxford.

"This is a delightful book, in three volumes, which we have had on hand for more than a week, and have not noticed, because we could not make room for the extract which we designed giving as evidence of the very attractive character of the work. At present we content ourselves with simply commending this little work to every true Churchman; and we would in like manner, recommend it to all who desire to know what the Protestant Episcopal Church really is, and what she pretends to be, instead of taking for granted what is said of her by her enemies. To those who believe in the Church without having any clear knowledge of her doctrines; and to those who are called upon to defend her from the charge of Popery, these little volumes are invaluable. *Multum in Parvo* may with truth be said of them."

"Mr. Paget's admirable 'Tales of the Village,' are no less instructive than interesting, and we shall be happy if our recommendation have the effect of leading our readers to a better acquaintance with them. They consist of three series, each of which has a leading subject of its own, illustrative of the great prevalent evils, Romanism, Dissent, and Infidelity. In the first, we have in a tale most pleasingly told, a popular view of the contrast between our Church and that of Rome; in the second, we see the working of Church principles as opposed to Dissent—her middle way between Papal errors and sectarian novelties; and in the third, the characters of the Churchman and the Infidel appear in contrast.—*Banner of the Cross.*

Also, just published, ECCLESIASTES ANGLICANUS, a treatise on Preaching, in a Series of Letters, by the Rev. W. Gresley, A. M., with supplementary notes, by the Rev. Benjamin I. Haight, M. A., Rector of All Saints' Church, New York, one handsome volume, 12mo—price $1 25.

The Double Witness of the Church, by the Rev. W. I. Kip, M. A., author of Lenten Fast, 16mo—$1 25.

Disce Vivere—Learn to Live. By Christopher Sutton, D. D. 1 vol. 16mo—$1.

The Practical Christian, by R. Sherlock, D. D. 1 elegant vol. 16mo—$1.

Of the Imitation of Christ. Four Books, by Thomas A Kempis. First complete American edition—$1.

D. APPLETON & CO., Publishers,
October 21. 200 Broadway.

ORGAN BUILDING.

THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) *Church and Parlor Organ Builder*, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish those instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

THOMAS HALL,
No. 80 and 86 Wooster street, near Spring.

October 14—6t$

CONNECTICUT EPISCOPAL ACADEMY,

CHESHIRE.

THIS Institution has been established nearly half a century. It is situated in a delightful and retired village, thirteen miles from New Haven, and twenty-five miles from Hartford. It is the only Institution of the kind in the Diocese, that can be said, strictly speaking, to belong to the Church. The Board of Trustees are appointed by the Convention, and they meet annually in the Academy to hear the Report of the Principal, and attend to the various other matters which properly come under their cognizance.

TERMS:—Where the pupils board in the family with the Principal or Assistant, or are under their immediate care, $75 a Session, or $150 a year, including every thing but Books and Stationery. Board in vacation an extra charge. Young men who prefer it, may obtain board in respectable families, at $2 per week, exclusive of fuel, lights, and washing. Their *Tuition* for Classics and Higher Branches of English, would be $10 per term of 22 weeks. Common English Branches, $8.

Bills payable one half in advance, and the balance four weeks before the Session closes.

The Winter Session will commence Wednesday, the 1st of November next, and continue 22 weeks.

E. E. BEARDSLEY, Principal.
Cheshire, Oct. 14, 1843. 4t

MISS ADRAIN'S FEMALE SEMINARY,

AT JAMAICA, L. I.

THE Winter Session of this Institution will commence on Monday, November 6th. Circulars may be obtained of E. Monroe, Esq., 181 Broadway, New York. October 21—4t$

REVIVALISM AND THE CHUCH.

A LETTER to a Reviewer, in reply to the October number of the New Englander. By a Presbyter of Connecticut.

The above will be published in a neat pamphlet, on or about the 30th inst., at the Church Depository, Hartford, Conn., by the subscriber, to whom orders for the same will be addressed.

Oct 21—2t HENRY S. PARSONS.

COTTAGE GROVE FEMALE SCHOOL,

Poughkeepsie, Dutchess County, N. Y.

MR. AND MRS. J. S. VAN VECHTEN.

THE undersigned having made themselves acquainted with the merits of this School, and having witnessed the results of the system of instruction which is there pursued, are enabled to speak of it as eminently entitled to the public favor. The discipline of the School, the arrangement for regular and wholesome exercise, and the general principles upon which it is conducted, are all calculated to secure an Education in its largest sense—an education which embraces a thorough cultivation of our whole nature, physical, intellectual, and moral. In addition to which, we are happy to say, that the location of the School is singularly pleasant, occupying, as it does, one of the most attractive spots in the village, and affording ample grounds for exercise and recreation in the open air.

NATHANIEL P. TALLMADGE.
PHILIP E. MILLEDOLER,
Rector of St. Paul's Church.
HOMER WHEATON,
Assistant Minister of Christ Church.

The year is divided into two terms of 22 weeks each. The Winter Term commences on Wednesday, the 25th of October. The annual charge per scholar is $175, payable quarterly in advance. This sum includes all charges for Board, Room, Bed and Bedding, Fuel, Light, and English Tuition.

EXTRA CHARGES.

Washing per term,	$7 50.
Music, with use of Piano, per term,	26 00.
Languages,	12 00.
Drawing and Painting,	10 00.

N. B. Scholars may enter the Institution at any time; but must continue to the end of the term in which they enter. No deduction made for absence, except in cases of protracted illness.

☞ The New York Observer, and Gospel Messenger, Utica, will copy four times, and send bills to this office for collection. October 21—4t

PEW IN ST. BARTHOLOMEW'S CHURCH.

FOR SALE, Pew 97, Middle Aisle, being the eighth from the Chancel, and one of the most eligibly situated in the Church. Terms moderate. Apply to GEO. C. REED, 2d house in Twentieth street, east of Broadway. October 21—3t$

CATHEDRAL CHANTS.

A SELECTION of Cathedral Chants, adapted to the Service of the Protestant Episcopal Church in the United States; together with Services for the Communion; now first published in this country. A pamphlet containing the words of the Chants, arranged with the proper divisions, corresponding with the music, accompanies this selection. Arranged with organ accompaniments. By A. U. Hayter, Organist of Trinity Church, Boston. Just published, and for sale, by

J. A. SPARKS,
July 22. Churchman's Bookstore, 109 Nassau-st.

MISS SAGAR AND MISS BALLOW

WILL reopen their Boarding and Day School for Young Ladies, at No. 10 Albion Place, Fourth street, on Monday, September 11th.

August 26.

BISHOP M'ILVAINE'S ADDRESS.

From "The Church."

Some time ago, we offered a brief notice of the ordination of Mr. Carey, the great cause of the painful agitation by which our sister Church has been, we must say needlessly, disturbed: our remarks were meant to be indited in a spirit of kindness and charity, and so, we believe, they were generally received. The excitement begotten by that ordination, we had hoped, would soon have died wholly away; for every passing week seemed to elicit something more favorable to the orthodoxy of Mr. Carey,—to furnish fresh proof that he is, as Bishop Onderdonk believed he would be, a sound and able minister of the truth as it is in Jesus.

But by what name must we designate the continuance of an agitation, which every lover of the Church—which every ingenuous and Christian mind, "hoping all things and believing all things,"—should have felt it his duty to frown upon and repress? May we not avow our fear that evil passions are at work,—that pride has much, too much to do with the feelings and counsels of many even of the Lord's appointed servants,—that party spirit gladly and tenaciously fastens upon any hopeful point by which to maintain its sinful and hurtful exclusiveness?

We could fain have hoped for a better result; but this will not be accelerated by the recent action of the Diocese of Ohio, led, we grieve to say it, by its pious and respected bishop. That reverend and holy father should, we think, in this case, have confined his watchful care to the concerns of his proper charge: to pass beyond its boundary, in order to reflect upon a brother prelate, was, in our humble judgment, neither well nor wisely done. The time had not yet arrived for the public declaration of such a decision, even if it had already been formed in the mind of Bishop McIlvaine. He speaks, indeed, himself in distrust of the wisdom or justice of such a proceeding: for in reference to the opinion he had formed upon Mr. Carey's case, he says,—"I know not what may yet be said to change it. The principal person has not spoken. I must not therefore so far judge the case, as not to leave it open to any modification which future expositions may reasonably claim to be allowed to make." And why, in the name of Christian charity, did he not wait until that person most concerned, viz., the Bishop of New York, *had* spoken? Why form his judgment, and pronounce condemnation, before the principal evidence had been heard? What can more clearly show the erroneousness of the course that has been pursued, than this further affirmation of Bishop McIlvaine himself,—"I say again, and emphatically, my views thus expressed are *conditional*. They depend upon the correctness of that aspect of the case in which all the publications about it, have left it." So that an essential link in the great chain of evidence was, by Bishop McIlvaine's own admission, still wanting, and the possibility expressed that the supplying of it might entirely change the whole features of the case,—and yet the trial is assumed as over, and the verdict formally and solemnly given!

The Churchmen of Ohio surely were not so impatient for a public record of their bishop's decision upon this much litigated case, as not to be willing to wait until, all evidence being heard, it could be correctly formed and fairly given. For we must not permit ourselves to suppose that they anticipated with any thing like dissatisfaction the probable influence of time upon this exciting question, and that, another Convention having arrived, men's minds would cease to be concerned or interested about it, and the protraction of the agitation would, therefore, then be hopeless. We cannot believe that a feeling so unworthy had place in a single Churchman's mind in all Ohio; and we must believe, that if it had, Bishop McIlvaine would have been amongst the foremost in condemning it.

Almost simultaneously with the address of Bishop McIlvaine which virtually condemns the Bishop of New York for the action taken in the case of Mr. Carey, has appeared the address of Bishop Onderdonk to *his* Convention; and a more able elucidation of a bishop's authority and responsibility it has never been our privilege to read. While we admire the clear and cogent reasoning by which it is characterized, we must as much commend the tone of Christian love and gentleness, blended with dignity, which pervades it. So valuable a document,—touching, as it mainly does, upon abstract rather than upon local interests or cases,—we shall feel it a duty to lay before our readers next week.

OFFICE FOR THE VISITATION OF PRISONERS.

The Raleigh Register, says the Banner of the Cross, relates the following interesting incident, in its notice of an individual who is now living in the city of New York, esteemed by his fellow citizens, (among whom he has honestly acquired an ample fortune,) for the strict integrity which characterizes his dealings in trade, and his unexceptionable private life.

He had been three years immured in the Penitentiary of a neighboring State, for a crime committed in the heat of passion, and he has to many friends given an account of the mental agony which he endured on first entering the institution. It was not so much the physical suffering; the tedious, sleepless nights in his narrow cell; the sorrowful silence in which he plied his incessant and thankless labor; his coarse and scanty food; not so much these, as the companionship of the hardened wretches around him, whose crimes he could only imagine from the character of their faces, as he caught glimpses of their features in the turning of a gang in marching, or in the chapel on the Sabbath.

The *degradation of spirit* it was that almost broke his heart. "It mattered little," he thought, "how much he might be abused, what insolence of office he might suffer, or how deeply the iron in the dungeon might enter into his soul. Who would care for the unhappy convict? If he should repent and become a reformed man, no one would believe him, no one would employ him; and he would be compelled to give proof of his moral improvement by suffering starvation unto death."

For the first two or three weeks, he was almost *mad* with the intensity of his mental suffering; and he remained in this state until one Sabbath morning, when the keeper, who was a Churchman by persuasion, permitted the Episcopal service to be read to the prisoners, at the request of a young relation, who was a student at a neighboring Theological Seminary.

"Never," has our informant often heard the ci-devant State prisoner say—"never shall I forget the effect of one of those blessed prayers upon my mind. It taught me that I was not utterly forgotten and cast away, in my desolate abode."

The prayer runs as follows:—"O God, who sparest when we deserve punishment, and in thy wrath rememberest mercy, we humbly beseech thee of thy goodness to comfort and succor all those who are under reproach and misery in the house of bondage: correct them not in thine anger, neither chasten them in thy sore displeasure. Give them a right understanding of themselves, and of thy threats and promises; that they may neither cast away their confidence in thee, nor place it any where but in Thee. Relieve the distressed, protect the innocent, and awaken the guilty; and forasmuch as thou alone bringest light out of darkness, and good out of evil, grant that the pains and punishments which these thy servants endure, through their bodily confinement, may tend to setting free their souls from the chains of sin; through Jesus Christ our Lord."

From the English Churchman of September 28.

The resignation of St. Mary's by Mr. Newman, we believe, as was stated when announcing the fact, to have been a step taken at the suggestion of a feeling which every one must respect—a step forced upon him, as he conceived, by others; not the free choice of his own mind. It is obvious, however, that Mr. Newman's example *may* be pleaded by others who have not even reasons equally good to urge in their justification; and we are, therefore, anxious to say a few words in reference to such a possible contingency. Of the moral and religious obligations which constrain men to continue at the posts which the providence of God has assigned them, in spite of all opposition and discouragement from without, it is above our province, as journalists, to speak. We are looking now merely to the probable results of such a measure. And we will beg to be allowed to take history as our guide. The case of the nonjurors is exactly to the point. It is impossible not to respect the men; and to admire the firmness of principle which they displayed, at a time when the foundations of morality had been awfully loosened. But, if we look to the history of the Church in the next generation, it must be confessed that the miserable condition in which she is then found, is to be attributed in a very great degree to the defection of this most valuable body of men. The nonjurors, before they became such, were the salt of the Church. Their loss was the heaviest blow which the Church has received since the days of the Reformation; a loss not to be estimated by the numbers who seceded; but by the disrepute into which the general principles and sentiments which they had been accustomed to maintain were thereby brought. High Church principles were henceforth denounced as unfitting men for the practical duties of civilized life. Both ways the Church was weakened; and we are satisfied that whoever would trace the rise of that irregular enthusiasm, which, about thirty years afterwards, ended in the Wesleyan schism, must go back to the secession of the nonjurors. The light which should have been in the Church was darkness; her energies were paralyzed by the consciousness of the loss which she had sustained; and if it has pleased God to save her, (and we are not yet in a condition to speak positively on that head,) it is certainly "so as by fire." Bitter has been the remedy, and great, even now, is the loss.

Should any one, whose eye may fall upon these lines, feel disposed for a moment to entertain the idea of seeking peace by retiring from a position in which the providence of God has placed him, we entreat that he will weigh well the considerations which have just been produced. We repeat, that we enter not upon the highest considerations of all, simply because we conceive that they are beyond our province.

In conclusion, we must beg pardon of Mr. Newman for connecting his respected name with these remarks. They refer in no way to him—he, we feel sure, knows his position too well to need them; they are intended solely for those on whom his example is likely to have influence. The Church demands all the energies of her children; she is calling them to suffer no less than to do; and while he will share in his Master's blessing who endures persecution, in any so slight degree, in the cause of righteousness, to desert our posts when the storm threatens, will seem to be a cowardly purchasing of peace at the sacrifice of duty: it will be to act over again the part of the nonjurors, without the justification which they had; and they, we think, it must be admitted, stand alone among all the confessors of the Church—honest and conscientious as they undoubtedly were—in this, that their sufferings do not seem to have wrought any sensible ultimate moral benefit to the Church. We do not state this as a proof that they were wrong; our sympathies are wholly with them; but we state it as a remarkable fact.

THE ANNIVERSARY OF LITTLEMORE CHAPEL.

Sir,—I hope that the following account of the proceedings at the seventh anniversary of the consecration of Littlemore Chapel may be acceptable to many of your readers. The great haste in which I am obliged to write will, I trust, be an excuse for the unmethodical way in which the statement is drawn up. The anniversary, which was celebrated this year under circumstances of a peculiarly interesting and painful character, was deferred till the 25th inst., in consequence of the 22d, the day on which the chapel was consecrated, being a fast day of the Church. On the morning of the anniversary the chapel was quite filled before the appointed hour for the service, and a few minutes before 11 o'clock, the Rev. J. W. Copeland, attended by the school children, came in procession from the schoolroom, chanting, in a very impressive manner, the 24th Psalm. Then came the Rev. Dr. Pusey, the Rev. J. H. Newman, and the Rev. W. Bowles, who were all to take part in the services of the day. The chapel was appropriately decorated with flowers, &c., suitable to the occasion. At 11 o'clock the service of the Church began, and prayers were said by the Rev. J. W. Copeland. The choral parts of the service were effectively chanted by the children in Gregorian tones. Dr. Pusey and Mr. Bowles officiated at the altar. The Rev. J. H. Newman preached the sermon, of which more by and by. At least two thirds of the whole congregation—upwards of 140 persons—remained to partake of the holy communion, and the large sum collected at the offertory was, it was announced, to be laid out in providing oak sittings for the chapel. To revert to the sermon. The peculiar circumstances of this year's commemoration will account for and justify our dwelling particularly on it. The text was taken from Psalm civ. 23. It would be quite impossible to convey any adequate idea, to those who did not hear it, of its deep impressiveness. Though laboring evidently under a conflict of deep and hardly suppressed feelings, yet with a self-restraint which, under the circumstances, was truly astonishing, the preacher ran over the circumstances under which we had this year met together, alluded, as it was thought, to recent disappointments, which, as is well known, have been occasions of great grief to him, and came to dwell on the present condition and prospects of the Church amongst us. When, especially, he spoke of her as once the mother of saints, now reft of her virgins, her doctors, her ascetics; when he asked, what had passed over her, that she could no longer hear the most loyal and devoted of her sons, but cast them from her, or, at least, make a constrained silence the condition of retaining them in her bosom; there was not one, I believe, in that assembly who did not respond to his touching appeal—not one amongst us but felt that, whatever may be our present duties, or whatever account may be to be given of our position as English Churchmen, that this at least was a most distressing and subduing thought, that almost her only two ministers who were silenced in her pulpits were Dr. Pusey and Mr. Newman. We would not wish to deal in evil auguries for the future, but may God, in his good providence over the Church, grant that this may not be a token of the coming fulfilment of the prophecy, "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the word of the Lord." But I will not attempt to analyze this most powerful sermon, the more so, as I have the great pleasure of being able to inform you, that there is hope that it will soon be published with the other parochial sermons, which have been already advertised as soon to appear. Yet the last words so ring in my ears, that I hope you will excuse my dwelling for a moment on them. He called upon us, if we know any one who, either by his writings or preaching, or in more familiar intercourse, had taught us truth when we were seeking it—had comforted us when we were cast down—had given us guidance in perplexity, had settled and stablished us when we were failing—had in any way helped us in our labors to serve God, and to save our souls, that we would remember such an one in our prayers, would pray for him, that, under all circumstances, he might know his duty, and have grace, at whatever cost, to fulfil it. But, as I have said, it would be utterly impossible to convey any idea of the high-souled dignity, yet profound humility, of the preacher's manner. Long will his farewell words be remembered and treasured up in the affections of those who heard him, very many of whom doubtless felt and feel that, over and above numberless other benefits and kindnesses, they owe to him, under God, their ownselves besides. I do not think that the savor of this most painful, yet still joyous day, will easily or quickly pass away; and now, may God incline the hearts of our rulers to deal more tenderly and parentally than they have done with those sons of the Church, who have consecrated to her service the highest faculties and noblest endowments of nature and of grace—may they learn to encourage what they have at best only the heart to *endure;* may they learn, before it is too late, not to alienate by coldness, and suspicion, and distrust, all that is most generous, and devoted, and self-denying in our Church; and for ourselves, may we, through good report and evil report, cherish and hold fast those principles which will make us persevere amidst whatever trials and discouragements—willing, if so be, to fulfil in our own persons the conditions upon which truth has ever been established or renewed—to be hated, despised, and mistrusted in our days—that we may lay up an inheritance for those who may come after us. I am, &c.

Oxoniensis.

Oxford, September 26, 1843.

From the English Churchman.

A letter to the Right Hon. W. E. Gladstone, M. P., President of the Board of Control, on the

INFLUENCE OF CHURCH PRINCIPLES UPON TRADE.

Sir,—May I trouble you with a few very plain remarks which appear to me of great importance? and, as I speak from experience, I may draw attention to the subject.

The Church has the remedy for our social evils in herself; not only are her ministers publicly to declare to us the rules by which we should walk, but we, as the flock, are bound to teach by our example, and enforce with all our influence, the lessons which we learn. That much good would result from such a line of conduct my own experience convinces me, and to which I will advert. A few years ago I succeeded to an old established business, employing from twenty-five to thirty men and boys the whole of the summer months, and one third of that number in winter. I was advised by a highly valued friend to urge upon the men the importance of steady, sober conduct, to reward those who behaved orderly, and not to forget the good old custom of sometimes providing them a dinner or supper;—to express approbation and censure where needed, and in every way possible to show that the interest of both master and men were promoted by such a course. I followed the advice given, and the results are most satisfactory. The men were formerly idle and dissolute, never at church on Sundays, and on working days they were addicted to swearing and other evil practices; now I see them clean and orderly in their behaviour at home, and they are regular at church. The business never stands still, because my men now never waste their time at the ale-house; and they themselves are reaping the benefit in having more money at their command, and in knowing how to spend it.

Many masters appear to think that they have no further concern with their workmen than that they should perform a sufficient quantity of work for the wages paid; so far from being anxious that the money should be properly spent, some will encourage their men to spend it at the ale-house, by paying them there on the Saturday night, and this to secure the publican's custom. Others wink at acts of great immorality in a clever workman, even if committed on their own premises; they fear to discharge him, lest they should not be able to supply his place. If, however, the master does venture to reprove what is done on week days, he conceives it is no business of his whether his men are at the ale-house or at church on the Sunday. He flatters himself his own interest does not suffer, and cares nothing for the moral responsibility which attaches to him or the interests of those he employs; but he is miserably deceived, for by neglecting his duty he is injuring himself and the community, for drunkenness brings on pauperism, and pauperism increases poor-rates. Let the master encourage sobriety and industry in his servants, identify his interest with theirs, and he will soon find his reward. The Church in solemn voice warns those who oppress or lead astray the poor, whom she views as her especial charge, and promises blessings on those who remember them. What greater pleasure can there be for a master, than to see his men walking and working orderly on the week day, and to see them with himself, at the sound of the bell, repairing to the house of God on the Lord's day in neat attire, to join in the holy service of the Church? And is not his own interest thereby promoted? It is the duty of the master, in cases of irregularity or immorality, where persuasion or the force of example is of no avail, to use that power which is given him by God, and enforce obedience; and the man who is compelled at first to be sober, becomes so in course of time from principle; the man who, against his will, is compelled to attend at church, by degrees obtains decent clothes to appear in, while the comfort derived therefrom confirms the habit, and he ultimately views it as a duty and a privilege; he thus becomes a useful member of society, and both master and man are blessed in this world and the next.

If this rule were universally adopted, then we should have the Church filled; the ale-houses during the whole of the Sunday, and fields during divine service empty, and avoid the pain of meeting on this holy day many of our fellow creatures in the streets of our Christian country, in a state worse than can be found in barbarous climes. While we are so worldly and selfish, we cannot expect to prosper. May I be so bold, sir, as to ask you to impress again and again upon the minds of our great statesmen, my homely advice; and tell them if they would restore trade to a wholesome condition, they must think very much less about improving the tariff, and very much more about improving the moral and social condition of the people.

Before I conclude, I would just hint at one other subject. We are not so prosperous in worldly matters as we might be, because we forget that "every good cometh from God," and that he claims a portion of it for his especial service—where this is withheld he often withdraws his blessings; where it is cheerfully apportioned to him, in due time he returns it double. In the patriarchal dispensation we have Abraham and Jacob to instruct us; under the law, the first fruits were devoted to God, a tenth of all was set apart for his service; and where in the Gospel is the duty abolished? And does not the principle apply to us as tradesmen? What can be a happier state of things than for the tradesman to recognize in every blessing the hand of God, and cheerfully devote to his service the first fruits of his trade, and, in calculating his income, to lay aside a portion for God's glory? This I conceive would be the right means of Church extension, would counteract the evils now in existence, deprive the union workhouse of its inmates, and make our country what it ought to be in every sense of the word, a Christian land. I am, &c.

A Young Tradesman.

ST. MARY'S HALL.

WHY should the advantage of systematic arrangement and progression in instruction be confined to one of the sexes? Why should a course of education for girls be less definite, less thorough, less complete, in its relation to their place in life, than a course of education for boys? What hinders that a plan of study for our daughters be marked out on a graduated scale, pursued, persisted in, accomplished, with the same accuracy, certainty, and completeness, as for our sons? Not that, in either case, the *education* of immortal natures can be completed in five, seven, twelve, fifteen years; a thing begun in time, and to go on forever. But that a starting point may be fixed, a foundation laid, a line entered upon, principles settled, elements acquired, habits established, for future, constant and continual progress.—These thoughts have ever been in our minds, since the first projection of St. Mary's Hall. To their development, our attention has been earnestly directed. The experience of seven years emboldens us to present them now, in outline. With the combination, in position, in buildings, in grounds, in teachers, in apparatus, in influences of every kind, of all needful advantages, we offer for consideration the plan which follows. In adopting it, and carrying it into execution, we must rely, it will at once be seen, on the allowance of a longer residence to our pupils, and of a large indulgence as to the time at which the studies set down as discretionary shall be pursued. The course of female education is disturbed and hindered in its substantial elements by the priority which has been arbitrarily allowed to what are called the ornamental branches; as if the very notion of ornamental did not imply a substratum to be ornamented. It will be seen that none of them will be neglected; but each secured in just proportion, in due subordination to solid and essential studies. As an inducement to co-operate with us in this attempt to systematize the education of the gentler portion of our kind, and rescue it from the frivolous control of fashionable caprice, and to fit them through the grace assured to faithful prayers, to be Christian daughters, Christian sisters, Christian wives, and Christian mothers—in a word, Christian women—we offer two subordinate advantages. There will be a very considerable reduction of expense; there will be no extra charges.

The regular course of instruction at St. Mary's Hall will include a Primary Department, and a Junior, a Middle and a Senior Class. The studies of each of the three classes will occupy one year. Applicants will be admitted into the Primary Department without examination and at any age. Admission into any of the Classes will be granted to such only as sustain an examination on the studies which precede it. Those who complete the whole course satisfactorily to the direction of the Institution will receive at its close, a testimonial to that effect, signed by the Reverend the Principal, and the Right Reverend the Patron of the Institution. The order of the studies will be as follows:

PRIMARY DEPARTMENT.

Spelling; Reading; Writing; the four elementary rules, and the tables in Arithmetic; the Map of the United States; leading events in History, in their chronological order; first lessons in Composition; linear Drawing; Sacred Music. *Elementary instruction on the Piano, and French pronunciation,* at the discretion of the Principal.

JUNIOR CLASS.

Spelling; Reading; Writing; Arithmetic, including fractions; Elements of Grammar; Geography of America and Europe; History of the United States; Botany; Exercises in Composition; Sacred Music. *Instruction, in Latin, French, and Drawing, and on the Piano,* at the discretion of the Principal.

MIDDLE CLASS.

Spelling; Reading; Writing; Arithmetic; Grammar, including Parsing; Geography; History of England; Geometry; Botany; Chemistry; Mineralogy; Conchology; Book Keeping; exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, French, Spanish, Drawing, Painting, on the Piano, and in Singing,* at the discretion of the Principal.

SENIOR CLASS.

Elocution; Grammar, including analysis of English Poetry; Rhetoric; Logic; Algebra; Trigonometry; Astronomy, and Astronomical Geography, with the use of the Globes; Chemistry; Geology; Natural Philosophy; Physiology; General History; Exercises in Composition; Sacred Music. *Instruction, in Latin, Greek, Spanish, Italian, Drawing, Painting, on the Piano or Guitar, and in Singing,* at the discretion of the Principal.

Such as shall have completed the course above stated, or shall sustain an examination on the studies which it includes, and may desire to reside in St. Mary's Hall, and subject to its discipline, whether to qualify themselves as Teachers, or for other causes, may be admitted to do so, on the same terms as the members of the Classes, and may pursue in addition to any of the branches named above any of the following departments of learning, at the discretion of the Principal: Hebrew; the Greek and Latin Classics; the higher Mathematics; Natural and Intellectual Philosophy; Criticism on English Literature; the Natural Sciences; Ecclesiastical Antiquity and History; the Doctrine, Discipline and Worship of the Church.

Bishop Doane, whose residence the Hall adjoins, and who exercises, as Patron, a constant supervision of the Institution in all the departments, will add, hereafter, to the Sunday evening services which he has always held in the Chapel, a Summer Course of Lectures, on English Literature; and a Winter Course, on Christian Ethics, in more immediate relation to the Female Character.

There are constant Lectures on the various branches of Natural Science, as well as on Natural Philosophy and Chemistry, illustrated by experiments, with a complete apparatus.

The year is divided into two terms and two vacations. The Summer Term commences on the first day of May, and the Winter Term on the first day of November. The months of April and October are the vacations. Whole expense for the term of five months, including every charge, except for Sheet Music and Drawing Materials, $135, payable ALWAYS in advance. The charge for each Vacation to those who remain at the Hall will be $10. No bill of any kind to be contracted by or for the pupils.

Address the Rev. R. J. Germain, Chaplain, Principal Teacher and Head of the Family, St. Mary's Hall, Burlington, New Jersey.

October 21—3t

JUST PUBLISHED,

CHURCH AUTHORITY: A Sermon preached at Auburn, at the opening of the Convention of the Diocese of Western New York, August 16th, 1843, by the Rev. Lloyd Windsor, Rector of Grace Church, Lockport. Sold by J. A. SPARKS,

Churchman Bookstore, 109 Nassau-street.

September 9.

THE DOCTRINES of the PROTESTANT EPISCOPAL CHURCH Incompatible with Romanism:—and the Scriptures the Guide for Ministerial Instruction. Two Sermons, by the Rev. Richard Cox, A. M., Rector of St. John's Church, Troy, N. Y. Just received and for sale by

JAMES A. SPARKS,

Churchman's Bookstore, 109 Nassau street.

September 9.

Just Published,

THE SIEGE OF LICHFIELD,

A TALE illustrative of the Great Rebellion. By Rev. W. Gresley, M. A. For sale by

JAMES A. SPARKS,

Sep. 30. Churchman's Bookstore, 109 Nassau-st.

Just Published,

MUTUAL FORBEARANCE recommended in things indifferent. A Sermon, preached at the Consecration of the Church of St. John Baptist, in the parish of Hawarden, on the 22d July, 1843, and dedicated to the Rev. Dr. Pusey, by Walter Farquhar Hook, D. D., Vicar of Leeds, Prebendary of Lincoln, and Chaplain in Ordinary to Her Majesty.

JAMES A. SPARKS,

Sep. 30. Churchman's Bookstore, 109 Nassau-st.

SPINCKES'S MANUAL OF DEVOTION.

THE Churchman's Companion in the Closet, or a Complete Manual of Private Devotions; with a preface by the Rev. Mr. Spinckes. Edited by Francis E. Paget, M. A. For sale by

JAMES A. SPARKS,

Sep. 30. Churchman's Bookstore, 109 Nassau-st.

GOLDEN HILL SEMINARY,

(BRIDGEPORT, CON.)

FRENCH AND ENGLISH SCHOOL FOR YOUNG LADIES,

Mrs. S. A. Burr, Principal.

THE location of this School is one of the most desirable in the State, being pleasantly situated in a retired part of the city, on an eminence commanding an extensive and delightful prospect of Long Island Sound, and of the surrounding country, and only four hours from New York, from which there is a daily line of steamboats. The house is large and commodious, with ample grounds, and every facility for amusement and recreation.

Mrs. S. A. Burr (a native of France) has taken the above School, and will re-open it on the first of November. She has had much experience in teaching; and, with able assistants, all branches of a French and English education will be thoroughly taught. Boarders in the family will have peculiar advantages in acquiring a knowledge of the French language, as it is that of the family.

The School year consists of two sessions, of five months each, commencing on the first of May and November.

The terms for tuition in French and English, with board and washing, are, for the summer session, $85; for the winter session, $90.

Lessons on the Piano, and use of instrument, per session, $25. On the Guitar, and use of instrument, $15. Drawing, $10. Painting in oil, $15. Dancing, at Professor's prices. Latin, and also Italian, Spanish, and German, will be taught at the usual prices, if desired.

Each pupil must be provided with towels and napkins, bed and bedding, or pay $4 per session for their use. Every article of clothing, &c., should be marked in full with the name of the owner.

Pupils who remain during the vacation will be charged $2 50 per week. No extra charges, other than the above, are made.

Books and stationary will be purchased for the pupil when desired.

All boarders will attend the Episcopal Church with the Principal, unless the parents or guardians desire that they should attend other churches. Besides the Episcopal, there are, Presbpterian, Methodist, Baptist, and Roman Catholic Churches in the city.

Bills must in all cases, be paid quarterly in advance.

References may be made to the following gentlemen:—

Rev. G. S. Coit, Bridgeport, Ct.; Hon. Andrew T. Judson, Hartford, Con.; Hon. Samuel Ingham, Essex, Conn.

Rt. Rev. Benj. T. Onderdonk, D. D., Rev. William Berrien, D. D., Rev. Edward Y. Higbee, Rev. Antoine Verren, Hon. Benjamin F. Butler, C. V. S. Kane, Esq., New York city.

Rev. T. W. Coit, D. D., New Rochelle, N. Y.

Hon. Millard Fillmore, Buffalo, N. Y.

Edward Pittman, Esq., Baltimore.

Col. Garland, Detroit, Michigan.

Col. Andrews, Charleston, S. C.

Rev. Wm. Hawley, Ch. W. Goldsborough, Esq., Hon. Amos Kendall, Col. W. W. Seaton, M. St. Clair Clarke, Esq., Thomas L. Smith, Esq., Vinal Luce, Esq., Gen. Jessup, Gen. Towson, Col. Cross, Washington city.

Wm. Easton, Esq., Hon. George W. Crabb, Mobile Alabama.

Hon. Levi Woodbury, U. S. Senate.

Sept 23—2m

TRINITY CHURCH CEMETERY,

AT MANHATTANVILLE.

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August 12—tf.

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Salary $1200 per annum, in semi-annual payments. The boarders in the Institution pay the Principal $12 per month for board.

For further information, address the Trustees at Georgetown, South Carolina, or the Rev. Alexander Glennie, rector of All Saints' Parish, who has a superintendence of the School.

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